The Universalist Leader

A Journal of Tomorrow

Boston October 22, 1921 Chicago

Some Early Membership Crusade Returns

THE first official returns in the Murray Membership and Constituency Crusade are a vindication of our efforts.

The Texas Convention Church heads the list with an increase of two hundred per cent. Among the churches, on the basis of returns received to date, the Saugus, Massachusetts, church leads, with an increase of one hundred and sixty per cent. Murray Church, Attleboro, Massachusetts, is second, with an increase of one hundred and forty-four per cent. Markesan, Wisconsin, is third, with one hundred and forty-one per cent. Claremont, New Hampshire, is fourth, with one hundred and eighteen per cent. Webster City, Iowa, is fifth, with one hundred per cent. These figures are for church membership only.

In membership and constituency combined, Saugus, Massachusetts, leads, with one hundred and twenty-six per cent. Cambridge, Massachusetts, Third, is second, with sixty-eight per cent. Lowell, Massachusetts, Grace Church, is third, with sixty-seven per cent. Claremont, New Hampshire, and Wakefield, Massachusetts, are almost tied, with sixty-three and nine-tenths per cent and sixty-three and two-fifths per cent respectively. Bangor, Maine, and Baltimore, Maryland, are next, with fifty-six and fifty-five per cent.

Present indications are that the auxiliary bodies of the denomination will show an increase of over fifty per cent.

The tide is rising. Detroit will see us well on our way. Started, we dare not stop.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Frederick A. Bisbee, D. D.

Office Staff

F. I. Adams
C. R. Bullard
L. W. MacDonald

Contributing Staff

Herbert S. Bigelow, Eleanor Bisbee, Kenyon L. Butterfield, A. Gertrude Earle, Daniel Evans, Roger S. Galer, Frank Oliver Hall, Jesse H. Holmes, Edwin Markham, Fred A. Moore, Harold H. Niles, John E. Price, Willard E. Selleck, Edwin C. Sweetser, Joseph M. Tilden, Lyman Ward, L. O. Williams, Stephen S. Wise.

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Mιγμα

A Peace Arch, one half of which stands on American soil and the other half on Canadian soil, the American half being in the state of Washington, at Blaine, and the Canadian half in British Columbia, has recently been dedicated. The arch bears on its American side the inscription, "Children of a Common Mother," and on the Canadian side these words are inscribed, "Brethren dwelling together in unity," which will be recognized as a slight modification of the opening verse of Psalm 133: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" On the Canadian side there is a brass plaque bearing a representation of the side-wheeler "Beaver," a boat famous in the history of British Columbia, and on the American side is a similar plaque representing the "Mayflower." It is proposed to create a public park around the arch and to make a detour in the Pacific Highway so that it will pass through this Portal of Peace. (*The Christian Advocate.*)

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Letvia, Esthonia and Lithuania were admitted to the League of Nations last week. This shows that the League is steadily gaining ground in Europe. It can not be otherwise than wholesome and safe for the representatives of the nations to sit down as friends and discuss the problems that grow out of national sovereignty as it comes in contact with international relations and interests. Our own government has recently recognized the League by addressing to it some official notes. No, that does not make us a part of it but it shows that we have been compelled to "take notice." The achievements of this body already prove its worth. (*The Christian-Evangelist.*)

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It is reassuring to hear so eminent an authority as Ex-Secretary Root say, "In all my public experience I have never known the interest to be so great in questions of right and wrong, of expediency and of wisdom in international affairs, as it is to-day." Mr. Root is right. Undoubtedly public opinion in many places needs to be better informed, and everywhere it needs steadying. But even with our present sources of information, which in specific cases is often inadequate, and even with the ever-present danger that the populace at a given moment may be swayed by gusts of passion and intolerance, the public mind in our generation has registered its clear judgment on matters that a few centuries ago were either condoned or debated. (*The Congregationalist.*)

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THE Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

The real soldier desires peace.

* *

The prudent man will gauge his speech by knowledge.

* *

A victory comes to him who knows how to take defeat.

* *

Better to lose the victory if thereby you win friend.

* *

Study the faults of yourself and the virtues of other men.

* *

Like unto a hot air balloon is the glory which is not merited.

* *

A great many queer inhabitants creep into the vacant mind.

* *

A dog seldom catches the bird he chases, but he has a lot of fun.

* *

Not on the boulevard but down the by-paths contentment dwells.

* *

A hermit life awaits the man who does not believe in his fellow man.

* *

The leader who yearns for a great following is too often unwilling to follow.

* *

The church whose members are going in a hundred directions gets nowhere.

* *

The way to the kingdom of heaven is not through the jungle of multiplicity of laws.

* *

It does not take long to become a sinner, but many years to grow a righteous man.

* *

The world comes to the open mind at home rather than to the blind man abroad.

* *

Mostly hard times in this country can be traced to wastefulness of the resources at hand.

* *

The thread depends upon the needle's point, and most of our holdings upon concentration.

The theological garments in which some dress themselves to go out into this world are just about as effective as a celluloid coat to a fireman.

* *

Many churches are afflicted with arrested development simply because the members put into them no more than will barely keep them alive—nothing in, nothing out.

* *

Hard Times

The times are hard in New York as well as in other big and little cities, and yet every day for a week thirty-six thousand "fans" paid out something over one hundred thousand dollars to see good ball games—and they were good games from the sport standpoint—but in times like these would it not be well to place some restraint upon the "non-productive" interests? We are accustomed to hear much alleged wisdom discoursed upon the waste of money bestowed upon the Church, because the Church is a non-productive institution, but the Church is at least making an effort to uplift the community in its morals, while the Big League series gives athletic exercise to eighteen men, and only vocal exercise to the balance of the thirty-six thousand who are in attendance, and the hundreds of thousands who take in the game *via* the bulletin boards! There is not supposed to be any gambling in connection with the game, but when the papers are publishing in every edition how "the betting is going" it appears that here is another non-productive industry which is being run as a side line of the big game! Here is the big fact which should not be overlooked; when hard times are upon us and many are suffering for food and shelter over half a million of dollars freely flow from the pockets of men, largely laboring men, to make hard times a little harder.

* *

A Successful Church

When we place in contrast, material and numerical contrast, the Quaker Church and any of half a dozen of the mighty denominations which count their followers in millions and their properties and power as beyond our calculation, with practically all the world, we say "success" belongs not to the small and insignificant meeting-house where the plain speech is spoken. And yet the whole world is following the Friends in their ministry of upbuilding all over devastated Europe. Theirs is the ministry of construc-

tion instead of destruction; theirs the ministry of peace instead of war. They are doing the things others are talking about. And now they are magnifying their missionary work, and sending their missionaries all over the world. They will not build great temples trying to compete with others in a spectacular way; they will not gather multitudes of those who would hear some new thing, but in their modest meeting-houses they are going to invite mankind to come and hear the Gospel of Good News. And then so wisely do they put it to practise that millions who have been longing for expression of the best that is in them eagerly get into line to help. There are big churches which are moving heaven and earth to become bigger, and rich churches which are moving earth and heaven to become richer, but the plain meeting-house in the final accounting will be listed as the successful church. This is no special plea for the Quaker religion, though it seemeth to us that they are not far from the kingdom of heaven, but just to ask if it is not time for us to readjust our definition of the successful in churches.

* *

RECRUITING THE MINISTRY

WE have been flooded these last few years with various attempts to determine the cause of the "decline of religious leadership."

Now appears an article in the *Century Magazine* by Glenn Frank, entitled, "Is Our Religious Leadership Breaking Down?" which gives eleven reasons why young men do not enter the ministry in great numbers. These reasons are more the mature thoughts of men fifty or sixty years of age rather than of youths just completing their high-school courses.

Briefly stated, the reasons mentioned by Mr. Frank are these: the influence of the war; the decline of the economic status of the minister; the decline of the social influence of the minister; the increased attractiveness of other professions; the lack of freedom of speech in the modern pulpit; the changes in religious emphasis during the last half century; the feeling that ministers are made a class apart and "shunted out of the main stream of affairs into narrow channels of merely theological interests;" the materialism of the age; the lack of a program; the decline of the religious life in the home; the failure of the Inter-Church World Movement.

We doubt very much if young men themselves would give these as the reasons why they do not enter the ministry. Without a doubt they would probably say, "We have never considered it." And that in our opinion is the sole reason why there are not more recruits for the ministry. It is rarely brought to the attention of the young men. They do not give it any thought.

With the opening up of the West, and the wonderful advances made in the realms of science and invention, the type of young men which makes a success in the ministry has been drawn into other channels. While civil engineering, mining engineering, and commerce called with winning voices, the ministry called not at all. Thus came that period when some occupations were crowded full while the ministry suffered on account of the lack of recruits.

It is our opinion that if we talked more about the opportunities of the ministry and less of its failure and decay, we would have more students in our theological schools.

Are we not failing to increase our ministerial supply because we do not bring the ministry to the attention of the youths in those wonderful days when boys dream their dear dreams?

* *

THE UNITARIAN CONFERENCE

WHAT has been called by some of the leading members of that Church the most important gathering in their whole history, has just come to a close in Detroit. From the good but very inadequate reports in the daily papers it appears to the sympathetic outsider that there is much to encourage the members of this unique but powerful sect, and give joy to all who are interested in and hopeful for the establishment of the kingdom of heaven here upon the earth.

There may be some resenting of calling this body of Christians a sect, when its distinguishing mark has heretofore been the denial of creedal and sectarian limitations. But this action at Detroit is only the official and practical recognition of what has been true all along the way. Now, according to the public reports, they have frankly recognized the sectarian method and are organizing and equipping for a great campaign to make this efficient. Whatever may be our opinion of the "sect," we are confident that nothing can be done religiously any more than materially save by and through organization. The sect may not be the best instrumentality through which to work, but it is a method, and until something better is disclosed, wisdom will make use of it. The Unitarians are simply organizing and strengthening their forces to take the place which belongs to them in the armies of righteousness and service. They would justify their intellectual, financial and social possessions.

It is time. No Church in proportion to its membership can be placed in the same class with the Unitarians in the possession of wealth and culture, and yet the Unitarian achievements along religious lines have been disappointing to many of their own members, as well as to outsiders. Now there has come the recognition by a new generation of the fact that calling the roll of a long list of dead poets will never serve as a substitute for the worship of God and the service of man, and it looks as though Unitarianism is going to have a Church, with a capital C, through which to express itself.

It has just finished a "drive" for millions of dollars, and that was easy, it is so much easier to get money than to get men; now they are going to drive for members and to deepen the spiritual life of the whole Church. And it was proclaimed with vigor and responded to with enthusiasm, that the drive was not to be spasmodic, but that it meant an enlistment for life, and when the first five years are up then a new drive is to be put on: "This campaign is for all the centuries that must elapse until the brotherhood of man is built into the structure of civilization."

Here is a new and lofty note for the Unitarian

Church to sound. It means a radical change in motive and method; it means that this, the richest per capita of all Protestant Churches and in proportion to its size the best equipped, is going to stop sitting on the high stone wall and criticising the shortcomings of the religious procession, and get down into the ranks and keep step to the music of real brotherhood. We must all rejoice in this enriching of the Unitarian blood with the transfusion of some real religion.

But even more must we rejoice as we realize that this action of a single Church is indicative of a changed atmosphere in the whole religious world, which is being revived in a true sense, and is recognizing Christian principles as elemental to all things worth while, and it is little short of the miraculous that this missionary revival is being led by the unemotional Unitarians!

* *

THE PROBLEM OF RELIGIOUS UNEMPLOYMENT

THERE is being held in Washington at this very writing a conference on unemployment. The wisest statesmen, publicists, economists, labor leaders, have come together to discuss this problem and endeavor to get some solution for it. It is a grave matter that concerns them. There are four or five millions of men and women out of work. It is a desperate condition that stares most of these persons in the face as the winter comes on. There is nothing in peace times so tragic as the failure to find work. It is tragic for the man himself, for those dependent upon him, for the community in which he lives, and the institutions which depend on him and others for their support.

There is another serious problem for our ministers, churches, and communities. It is the problem of religious unemployment. Jesus' parable of the laborers in the vineyard gives us a graphic description of such a situation. There were many men "standing idle all the day because no man hired them." But in this case, the problem was easily and readily solved because the householder sent them into his vineyard. The religiously unemployed are greater in number than the industrially unemployed. There are millions of Christians, even church members, who are not at work.

They have no jobs in the church. It is a surprising experience one has when he thinks over the comparatively few persons in the church upon whom the responsibility rests for its work. The larger numbers are unemployed. They carry no burden. They do no work. They can not be depended upon for personal service. They are out of work in the church. They cultivate no part of the vineyard, though they like the grapes grown through the industry of others. The minister, like the householder, must try to hire these men and put them to work.

Again, there is the problem of religious unemployment in the practise of religion. It is bad enough not to find employment in the church; it is far worse not to practise the Christian religion in one's life. A boy was once asked if his father was a Christian, and he replied in the affirmative, but added that his father was "not working at it now." This religious unemployment is a more serious matter. Religion is a man's real employment. It is his Father's business about which he must go in his daily life, always and everywhere. It is the vineyard in which he must work to cultivate the choicest fruit of life. A man may and should rest on Sunday for refreshment, but he should work at his tasks during the week with and from the power of his religion. The practise of religion in the daily tasks of life is man's duty and the world's great need.

There is also much religious unemployment in the greater causes and the larger interests of the world. Industrial unemployment is a world-wide fact. There is nearly a score of millions out of work, due to the war. There were more millions of Christians out of work before the war, and more still since the Peace, and, if they had worked hard at their religion, the war would not have come. And if they now should work hard at their religion, would make the Peace honorable, the allied nations forgive their enemies, and love one another, they would establish the kingdom of God upon the earth. The Master comes to hire us and to set us in his vineyard, and his wages suffice for noble living.

* *

THE DISCIPLES' CONVENTION

THE General Convention of the Disciples held recently at Winona Lake, Ind., was an epoch-making one in the history of that vigorous denomination. With a membership of a million and a quarter throughout the country, more than three thousand assembled at the annual convention.

The report of the United Christian Missionary Society was a feature of interest during the session. Only a year ago the Disciples merged all their boards of foreign missions, home missions, benevolences and ministerial relief into one organization. From a financial viewpoint the merger was a marked success, and the progress reported amply justifies the wisdom of its existence.

Doctrinal discussion was given a place on the convention program for the first time in the history of the denomination. The subject of the reception of the unimmersed into the churches was sharply debated. "While the older ministers still talk about 'terms of pardon' and the 'spiritual mode of baptism,'" points out *Zion's Herald*, "the new generation is coming on with social passion and a theology which has been molded by social contact with men of the various communions."

Dr. Frederick W. Burnham, president of the Convention, in his annual address, summed up the tasks that confront the Disciples as a religious body under two heads, first, the tasks that are common with other religious bodies, and second, those that have to do with conditions and fellowship within its own brotherhood. "We must perfect a plan of co-operation that shall grant democratic liberty and freedom and still be true to the teaching and spirit of the Word of God," he asserted. "We can never give to the world the message of truth we possess unless we are found in association with the world about; we can not stand alone religiously any more than we can physically or mentally." With such a spirit, the Disciples are bound to become a more and more dominant force in the religious world of to-day.

The Papers of John Pererin

IV Soul Sight

NO man sees who sees only with his eyes. William Blake used to say that he saw not with his eyes but *through* them, by which he meant that he saw with his mind. Eyesight is a good and precious gift; yet with the eye we see only *things*, and the better and greater sight is that which perceives the hidden meaning and the mystic relation of things. So we speak well of *insight* and *foresight*—the secondary vision that pierces the shell and finds the kernel.

Yet beyond this power of sight there is another which goes deeper; and this we simply call *vision*. It is that power of perception which seeks and finds the mind of God—sees "sermons in stones, books in the running brooks, and God in everything;" which searches out and discovers the will of God in the process of life.

Now vision, whether of the body or of the soul, depends on two things, an organ and a medium. In physical sight, the organ is the eye and the medium is light. Whether we shall ever be able to give names to the faculties of perception which dwell in the soul, who can say? It is, to some extent at least, misleading to speak of the soul seeing, hearing, feeling. But here we can not help ourselves. We are creatures of sense; and we can think of the realities of the spirit only in the similitudes of sense. But some organ of perception there is in the spirit, some faculty of vision, of apprehension. And of this the one sure thing that we know is that it is perfected by use and destroyed by non-use.

It is tragically true of most of us that our spiritual vision suffers from inadequate use. We have it still, for we have not yet quenched it by deliberate neglect; but we have given it little practise. We have not taken pains to develop its sensitiveness, its keenness, its grasp, to put ourselves in the way of visions, intuitions, inspirations. Once, you remember, it came to you, in the quiet of the night time—a fleeting visitant that seemed to breathe on you and into you some deep peace, some quickening word. You had a new perception of your own soul in a transfiguring light; and away in the dim distance a flickering glimpse of that splendor of perfect life which Jesus called the Kingdom of Heaven. It went away—but only to be invited to return. It has not returned because you did not will it to return; you stretched out no expectant hand, sent out no inviting thought, uttered no prayer for the return of that vivifying and revealing light. Yet I believe it to be possible to reach such proficiency in evoking this vision that we can set ourselves in readiness for its coming with the same assurance that it will come as that with which we expect a dark room to be flooded with light when we push the switch-button on the wall.

Truly there is little lacking to our spiritual vision except use. If we put ourselves in the way of visions and revelations they will not be denied to us; they will come at our bidding. Yet their vividness and their definition and their certainty depend on certain conditions. During the war—and especially after the Battle of Jutland—we were familiarized with the phrase "low visibility." And the soul's perceptions suffer from the low visibility of the medium, which is only to be remedied by two things. Or, I should say, high visibility depends upon two conditions:

First: "Blessed are the pure in heart, for they shall see God." Purity of heart is simply what we mean when we speak of single-mindedness. Do we not say of certain persons of pure and untainted quality that they are "transparent," which means that we can see through them, that light can penetrate them, that no veil of insincerity or pose or affectation stops the passage of the light? There are few of us who possess this quality; and this is not perhaps altogether our own fault. We are driven by social conventions and artificial standards of behavior into situations in which we are beset by numberless little insincerities, and are habitually betrayed into affectations and compromises which spread a thin mist over the eye of the soul. Nothing can help us here save a resolute endeavor to recapture a genuine simplicity of life. Most of us are pursuing too many incongruous ends to be quite honest with ourselves, or with one another, or with God.

Second: St. Paul uses an expression which is commonly translated, "speaking the truth in love;" but the verb he uses must, if we are to translate it literally, be rendered "truthing it in love," which means not only speaking the truth, but also seeing it, and living it. But we can neither live nor act nor speak the truth except as we see it; and we can not see truth except in the clear air and the long distances of love. Self-regard causes not low visibility so much as (and especially at last) total eclipse. G. K. Chesterton says that Hanwell (a large lunatic asylum near London) is full "of people who believe in themselves;" which is simply an epigrammatic way of saying that men's natural light is abated and dimmed by too much concern about themselves. We can only keep sane as we love one another; and for all the pride and self-love we harbor, we are by so much insane, unsound in mind. Pride inflicts not only moral but intellectual damage. You can only have a great mind if you have a great love. Within the special region of the spirit, this is the more true. Isolation means total invisibility. *"Vae solis,"* "woe to those who are for themselves alone," said the ancients; and they knew what they were talking about. When I was a student, it used to be necessary for certain operations in the study of optics to focus a telescope for parallel rays. The physical laboratory overlooked the sea; and we used to focus the telescope upon a bell-buoy seven miles out. Then we had the telescope in order for precise and exact observation within the laboratory itself. This is a parable of all true sight. You can only see the thing near by properly when your eye is trained to distant visions. Buddha ordained for the brothers of his order that they should "let their minds pervade the whole wide world with heart of love;" and he was right. Without love there is no vision; without an expanding charity there is no clear sight.

Light that never failest, pity our darkness and send forth the Sun of Righteousness to shine in our spirits. Forgive us the pride, the self-will, the indolence, that blind us; and purge us of whatsoever may dim and blur our vision of Thee and of Thy Deep Things. May we live in the calm radiance of Thy Presence where we may see familiarly those things which eye hath not seen and which have not entered into the heart of man. Amen.

Universalists and Sand

The Rev. John Van Schaick, Jr., D. D.

FRANK O. HALL got me to come. Night before last I dined in Washington, spent the evening, and then went to bed on a sleeper. In the morning I looked out on cotton fields in full cotton picking time and at 8 a. m. was in Kinston.

"Pink Hill," said the agent, "is seventeen miles away and the train goes 3 p. m. and takes two hours."

"Pink Hill," said the taxi man, "is twenty-three miles and I'll take you for ten dollars."

"Pink Hill," said I to myself, "is a jolly good walk and I'm off. This is what Shinn would have done." So I started.

In the main street of Kinston was a monument to Richard Caswell, first governor under the Constitution, a hero of the Revolution "who served his country without stint and without recompense."

Out Caswell Street, across the bridge over the Neuse River, I walked, with a million purple morning glories, it seemed, climbing over every waste place and making it glorious.

Just across the Neuse I went into a cotton gin, and met boys of the gallant Thirtieth Division of North Carolina troops and talked about fighting in Flanders and about Universalism. They had not heard about the latter, but were in no whit shocked by it. They seemed to approve it. It was a great sight to see whole loads of fleecy cotton sucked up into the gin by air instead of the old clumsy lifting.

On out into the country, a new highway ran straight as an old Roman road.

Soon a road superintendent picked me up and I made fast time for six or seven miles in his car, until we came to the construction gangs. He talked religion and life. He was a Presbyterian but gave a corking sermon.

Said he: "Here is a swamp. We sank ten thousand dollars in this one hole. Water in these swamps is our great obstacle. It is water out of place. Water to mix our concrete is our greatest need. It is water in place. I am driving new wells down through the rock every mile or so to get water—the same thing I'm fighting in the swamp."

Said he further: "It is a revolution to get a hard road back into this country. It ties them up to civilization. It lets their cotton and tobacco out. Why half the year they can't get out over the old roads with any kind of a rig."

"Prepare ye in the wilderness the way of the Lord. Make straight in the desert a highway for our God."

These roadbuilders through the sand and the swamp were doing exactly what the State Convention of Universalists was assembling to do intellectually and spiritually, make communication possible, link up humanity together, co-operate with nature doing it, bridge the sand plains and swamps of obstacle by "a way of the Lord."

Plunging on through the sand and in the woods, I met an old darky with a mule. Said he: "Boss, keep a little to the left. (I was walking on the side of the road.) There's an old snake sunnin' hisself by that stake and he might not like your comin' by." I thanked him and reflected on his good will.

In an old barn I found two women and three children, tying tobacco. I stopped for a visit and discovered "Aunt Hepsy." Aunt Hepsy was strong against eternal punishment, welcomed me to North Carolina, but argued for Christian Science. It ended by my saying: "We are one at heart. All the difference is you say there is no body. The man you tell me about says, 'The body is the master.' I say, 'My body is my servant but is not I.' I know my body is a good servant or I'd never get to Pink Hill through this sand.' "

Up out of Moodyville and its construction gang, on over Deep Run with its zinnias struggling up to beauty in parched yards without a blade of grass, over Trent River which here was a brook, at 12.30 I came into Pink Hill, neither pink nor a hill—less than two score houses, three or four stores, but a union church and a lot of the kindest, most hospitable people on earth.

They assembled audiences of one hundred to five hundred people morning, afternoon and evening for Thursday, Friday, Saturday and Sunday. The moving picture house closed when the church was open, but as one lady said: "He knew he wouldn't get anybody when the church was open."

They drove in by auto, by horse or mule team, and came on foot to this Convention from fifty or sixty miles around.

The Universalists, Baptists, Methodists and others who use the same meeting-house every day, spread a free dinner and supper for all attending the Convention—barbecue or roasted pig, fried chicken, biscuits, sandwiches, corn bread, ham, cake, pie, yams, both Porto Rico and Georgia, and scuppernong grapes.

Everybody who came was entertained in some hospitable home and given breakfast there.

I have been down here to speak in our churches twice before, but I confess I learn more of common sense methods and devotion to the cause every time I come.

If these Universalists have jealousies they keep them tucked away. They like one another. Good feeling abounds. The love of God is shed abroad in their hearts. Universalism is about the worst sham and humbug I know where people are not "kindly affectioned one to another, with brotherly love, in honor preferring one another."

Harry Canfield, Dwight Ball, R. S. Kellerman, L. P. Jones, A. J. Cardall, and Mrs. Haskell are among the leaders sent here by the W. N. M. A., and what a fine able company they are! There are

thirty-one preaching points to cover. Kellerman the preacher, John Williams the ideal layman, and Frank G. Baldwin whose specialty is church advertising, have built up a new church in Greensboro in six months, by the most remarkable advertising I ever saw.

The readers of the *Leader* are familiar with the new work in the mountains of North Carolina some three hundred miles west of here.

Mrs. Wilkins, National President of the W. N. M. A., is here and made a most powerful and effective address.

W. H. Williams of Durham, as president, steered the State Convention. Mrs. Winstead, of Rocky Mount, and Mrs. Kellerman showed how women can despatch business in the W. N. M. A. State Convention.

I am deeply touched by the quality of service rendered by the devoted preachers, men and women, who are here. It is the real thing.

The sand is deep in Main Street here. The automobiles have to go into low gear to make it. Half of them get stuck on the corner. But the sand isn't all in the roads. It is in these men and women. Everybody connected takes a vital interest in the Universalist project. Everybody believes and takes hold. There is a mighty tide of good feeling and good will. There is no real Universalism anywhere without it.

Pink Hill, N. C., Sept. 22.

Homeward Bound

Analogies illustrating God's economy of the spirit are always interesting to the inquiring mind. Not long ago the pleasure of meeting with an old friend was enhanced when he gave me a little dissertation composed by himself, drawn from his own observation of nature, and leading to the thought that the soul of man, however far astray now, must eventually and inevitably be homeward bound to the great heart of God.

My friend, Mr. William Henry Murray of Norwalk, Ohio, calls his little essay, "The Instinct of Home," or "The Homing Instinct of Birds, Bees, Animals, and Mankind." His own home-life is so attractive, his character so benevolent, his faith so strong in God's final success in the harmonizing of all souls with Himself, that these words come charged with compelling interest to those who know Mr. Murray. But the ideas are so convincing in their own right that I think the little essay worth preserving and scattering broadcast among those whose faith is reaching out with longing toward a Saviour able to save unto the uttermost.

William Couden.

THE ESSAY

FIRST let us read these words of our Redeemer as St. John has recorded them for us in his gospel, the fourteenth chapter, verses 3 and 4.

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."

For some years past the writer has taken great satisfaction in some very pleasant studies that lead to the faith that every soul will pass on sometime to the Creator-Father and to a Heavenly Home. It is a well known fact that in many of the lower animals there resides a deep and abiding impulse or instinct that we designate the "homing." Of course you have often noticed in the springtime the happy return of the birds from the Southland. But did you ever know that some of those gay little folk are not strangers? Among some common species the little bird and his mate have flown back the weary miles to seek the tree and sometimes the very nest of last year. And he cocks his little head at your welcoming as much as to say, "O well, I'm no stranger. I knew you last summer and we've just come back home."

In my travels on the Pacific Coast and in the state of Maine I have noted a very wonderful thing among the fish people. In the autumn down the Columbia River from the upper lakes occurs the migration of the salmon. On goes the procession of the "fall run," when one and all they hurry down to the sea and cross the boundless tract to remain in the warm waters of the Orient until springtime comes and calls them to leave their winter quarters of China and Japan. Then the multitudinous flotilla hurries back to the old home waters of America; there the salmon deposit their spawn from which millions more are born into the old home. A few years ago a salmon packer had thousands of fish marked with an aluminum tag on the fins; and at the proper season after their winter's absence back they all came to their old home rivers. In Maine, where many of the salmon streams tumble over cataracts, the salmon in their spring run will actually jump up over the falls as they pass on up the stream to their home.

"How doth the busy bee improve the shining hours?" One thing the honey bee does is to give a remarkable demonstration of the homing instinct. Meadows far and wide are visited for the honey-bearing flowers. And with its little sack laden it returns with unerring flight to the old hive where the winter food is stored and the bee spends the sterile season.

Did you ever try to get rid of a superfluous house cat? This is how not to do it. Put Puss in an old sack and crank up your machine and when you are about five miles from home let him out in a strange neighborhood. Go home glad you got rid of the old nuisance but hoping some stranger will pity the poor little kitty after all. In about three days from that time when you open your kitchen door early in the morning there will be your little pet to greet you, like a half-starved tramp, well-nigh "skairt to death," but glad he got back home again.

Carrier pigeons will bear messages above the smoke and din of battle, across weary miles of sea or mountain. Some records credit them with flights of more than a thousand miles. But it isn't because the brave little messenger knows anything about the message. It is because he is flying back home.

Old Barney lags along when you are driving away from home. He has to be persuaded and cajoled and chastised. But when you start back, what a difference! Strange roads and blackest night do not

weigh upon the old horse now. He's twenty years younger. He's got his compass in that stubborn old head of his and he knows he's turned toward his own warm stable and measure of oats. Look out now that he doesn't tip you over when he makes those sharp turns in his hurry to get home.

O well, why multiply instances? Read what Tennyson says about the outgoing tide turning homeward, what Bryant sings in his matchless lines "To a Waterfowl." Can you doubt that He who created the homing instinct in the lowlier creatures has given it also to mankind, the children He loves so well? How many a wayward boy has been turned from vagabondage by some faint suggestion of the old scenes of childhood and waiting mother love! To possess a home is not merely the dream of the newly-weds. Every man, if he is normal, has his dream of some day having a home of his own. "Be it ever so humble, there's no place like home." A world of strife shut out and a world of love shut in. An arbor that shades when the sunshine of prosperity becomes too dazzling, a harbor where the human bark finds shelter in time of storm. Home is the blossom of which Heaven is the fruit—a promise here, fulfilment there, foretaste and foreshadowing to be followed by satisfaction and perfectness.

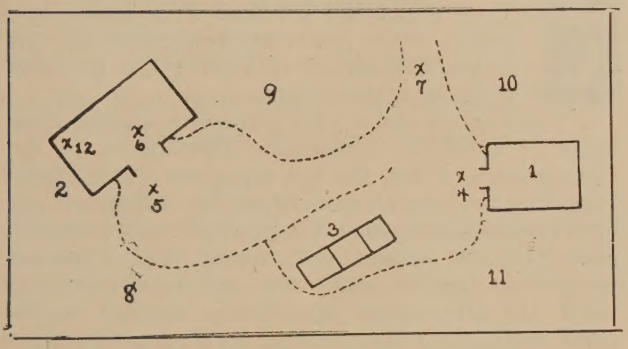
Home is the coziest, kindliest, sweetest place in all the world, the scene of our purest earthly joys and deepest sorrows. It is the place where the great are sometimes small and the small often great, the father's kingdom, the children's paradise, the mother's world.

Since in a world of imperfections so beautiful a thing as home exists, and since home's call is irresistible to our earth-weary bodies, what must be the glory of that Home not made with hands! And who at last shall stay away from that place whose gates are never shut by day and whose radiance is never darkened by night? Who can forever withstand the call of the Father to His child to come home?

The Sand Table

Miss Frank Austin

CHOOSING THE RIGHT



1. Naboth's home.
2. Ahab's home.
3. Vineyard.
4. Naboth.
5. Ahab.
6. Ahab's wife.
7. Elijah.
8-11. Grass, trees, and flowers.
12. Bed in Ahab's house.

HOW does mamma help you to get ready to come to Sunday school? (Get each child to tell something that has been done that morning.) When you are grown up you can do all these things yourself, but now when you want to come to Sunday school to gather round this table and move the dolls and hear the story and learn the lesson, why, mamma has to help you get ready. And perhaps sometimes papa helps too. Why do they help you? Because they love you. Yes. Because they love you and want you to come here and have a good time and learn these lessons.

But papa and mamma don't always do everything you want them to, or give you everything that you ask for, do they? No. Not always. But that doesn't mean that papa and mamma don't love you. It means that they do love you, but they are so much older and they know that some things you ask for will hurt you. You see they have all been young as you are now, but you have never been old yet as they are now. Well, you just think about this. Papa and mamma when they were young got some things they told their parents they wanted, but after they got them they found out they were hurt by the very things they wanted. So they learned those things were not good, and they made up their minds that when they had little children they would see to it that their little children did not get hurt the same way. That is why they do not always give you what you ask for. When you are grown up you will understand better. But always remember that papa and mamma love you just as much when they don't do what you ask as when they do.

Our story to-day is about a bad man, a very naughty man. He is a king and his name is Ahab. Here is where he lives. (Point to Ahab and his house.) Now Ahab thinks he should have everything he asks for or wants, just because he is king. He thinks that God ought to give him his own way in everything. What do you suppose Ahab wants? Well, let us look over here. (Point to Naboth's house.) In this house there lives a man whose name is Naboth. Now Naboth owns a very fine vineyard. (Point to vineyard. This can be made of strips of cardboard and covered with artificial grapes and leaves.) Do you know what grows in a vineyard? Grapes. Yes. Here is Naboth. (Point to doll.) He owns this vineyard. His father gave it to him and he is very proud of it. He loves to work in it. You know that is how we get all our different things to eat, when somebody works hard, who likes to see them grow. We wouldn't have much to eat if somebody didn't work. When we grow up everybody should have work of some kind to do. When we are little we can help some, but we can do more when we grow up. Now Naboth worked in his vineyard, and when the grapes grew into nice fine clusters he enjoyed eating them. Don't you think they tasted good? I do. Well, when he could eat these nice sweet grapes then he was glad he had

worked so hard. You know everything tastes better when we have done our share of the work.

Now Ahab (over here) can see Naboth's vineyard. He ses these grapes growing so nicely and he wants that vineyard. What do you suppose? Why, he is going over to see Naboth. (Move Ahab doll to Naboth's house.) And what do you think? Why, Ahab is asking Naboth to give him that vineyard. Now, Naboth is very pleasant when he sees Ahab, for Ahab is king and Naboth wants to be friends. But Ahab doesn't care anything about Naboth's being pleasant. He wants that vineyard. (Point to vineyard.)

So Ahab asks Naboth to give him the vineyard or to sell it to him at once. Now this makes Naboth unhappy because he does not want to anger the king. But he loves this vineyard because his father gave it to him. You wouldn't want to sell something your papa gave to you, would you? Well, that is just how Naboth feels about the vineyard. But Ahab is very angry because he can't have just what he wants. He hurries home. (Move doll, Ahab, on run, back home.) And he runs into the house and throws himself on the bed in an awful temper. (Act this out with doll.) He will not eat, he is so mad. He acts just like a cross child, you know, a regular cry-baby who gets mad and yells and kicks and screams when it can not have its own way. That is very silly in a child but it is worse in a grown up man, and it is still worse in a king who is supposed to rule other people. None of us can always have our own way and it just marks us all with a great big word "SILLY" all over us when we make such a fuss over not getting just what we want.

Well, here is Ahab's wife. She comes to him. (Move wife doll to side of bed.) And she says: "Ahab, what's the matter?" And Ahab tells her all about his wanting Naboth's vineyard and asking for it, and Naboth's refusal to give or sell it to him. Now Ahab's wife doesn't like to have him cross and she thinks Naboth might have given up the vineyard. And she does a very foolish thing. She says: "Well, Ahab, look here, you are king and you can have everything you want. I'll get that vineyard for you." You see that idea that kings can have anything they want no matter how much it hurts other folks is just what has made people hate kings, and now we know how to get along without kings just on that account. But Ahab's wife is a queen and she doesn't bother about what Naboth might want.

So Ahab's wife wrote a note to some of the men who worked for the king. And what do you suppose was in that note? Why she told them she wanted them to kill Naboth. Wasn't that an awful thing to do? You see, when people get so set on having their own way they will do things they never would do otherwise, and often these things are very wrong. So it was this time. Well, these men who work for the king think they have to do anything the queen tells them to do. So they go out and kill Naboth by throwing stones at him. We don't want to see them do that. But that is what they did, and now Naboth has been killed and can't stand in Ahab's way any longer. (Move Naboth doll from table yourself and put him out of sight.) Now that Naboth is out of the way, Ahab goes over and takes his vineyard. He isn't cross any longer. He has got what he wanted. Only he doesn't know yet how much it is going to hurt him. (Move Ahab doll over to Naboth's vineyard.)

Now, look over here (point to Elijah), for over here is another man. His name is Elijah. He is a prophet of God. He isn't afraid of any king because he works for God. And he is going over to see Ahab. (Move Elijah doll to Naboth's vineyard, where Ahab is.) Now Elijah is talking to Ahab. And what do you suppose Elijah is telling Ahab? Why, Elijah says that God has seen just what they have done to Naboth, and even though Ahab is king, it will not make any difference, for God is going to punish him just the same as He does everybody that does a wrong and selfish thing. Now Ahab is very sorry that he wanted the vineyard so badly that he was not careful to act right. But his being sorry can't bring Naboth back. So Ahab has to suffer for what he has done. You see what he wanted, when he got it, hurt him so much that he would be glad now if he didn't have it. What is our lesson all about? Just this, that we must always choose the right even if we can't get everything we happen to want or have our own way.

* * *

PROHIBITION UNDER FIRE

TO keep intact the National Prohibition Act, and to secure better enforcement of the law is the immediate duty of every patriotic and law-abiding citizen.

Three active and relentless foes are training their batteries upon the Eighteenth Amendment to the Constitution. First, the old organized liquor traffic is seeking to discredit prohibition by hampering law enforcement and making it appear that prohibition is not a success, second, the already well organized rum-runner and bootlegger and operator of stills, and third, the aristocratic liquor-loving element in the community which has carried on its propaganda under the guise of defending personal liberty and Constitutional rights. This element has been aided and abetted by certain newspapers hostile to prohibition and has given aid and comfort to the lawless liquor element.

If we are to secure the full benefits of prohibition, the law must be better enforced and the state of Massachusetts must, through its legislature, bring its laws regarding intoxicating liquor into harmony with the Eighteenth Amendment and the National Prohibition Act. Until this is done, the Federal courts will be unable to deal out speedy justice to those who violate the law.

We are convinced that this is no time for those who believe in prohibition to rest on their oars. A great fight will head up in the Congressional elections, November, 1922, when, relying upon the reapportionment of Congress, based upon the last national census, and the increase of the so-called liberal candidates for office from the more rapidly growing urban centers, the enemies of prohibition will try to elect a wet Congress.

In view of this critical situation, we most heartily approve the observance of World's Temperance Sunday, Oct. 30, as "Not Over Sunday." We urge upon the clergy of all denominations to bring before their people in sermon or other carefully prepared statement the imminent danger that we shall lose a

large part of the benefits of prohibition unless the churches and people awake to the fact that the fight for prohibition is not over, and between now and November, 1922, exercise themselves to prevent the election of a wet Congress.

L. H. Murlin,
President Boston University.
Edwin H. Hughes,
Bishop Methodist Episcopal Church.
John L. Bates.
A. Z. Conrad.
Vaughan Dabney.
John S. Lowe,
General Superintendent Universalist Church.
Robert A. Woods.
Courteney Guild.
John F. Moors.
George W. Coleman,
President Babson Institute.
Edward H. Haskell.
Theophilus King.
Mary E. Woolley,
President Mount Holyoke College.
Eugenia B. Frothingham.
Rose Dabney Forbes.
Eva D. Corey.
Elizabeth H. Tilton.

* * *

TURKEY IN AUGUST

A Letter from Miss Woodis Written Some Weeks before Her Recent Cablegram

Dear Friends:

Just a few days ago I wrote you a letter to be translated into Turkish and to go by Turkish post, but that has not yet gone, and now I have a sudden opportunity to send you a letter in English, which is better.

Here I am still in Harpoot! I expected to have reached Constantinople by this time, but am really being held until the arrival of new personnel. Word has just come this morning that five new people, waiting in Samsoun, have received their *"visikas"* or papers from the government, so they now have permission to travel, and our transportation man leaves to-morrow to bring them into Harpoot. Since more than five have gone or are about to go from this unit, I think I may have to wait until a second new party comes in; so I shall probably leave some time in the fall.

We are all busy, as usual, and have not been able to take any vacations yet. There are twelve Americans here now. Mr. Curt, the new director who came in April, has done much toward systematizing the organization and has made many changes for the better.

For over a month I have not been giving out any clothes, and all orphanage food has been cut ten per cent for the sake of economy, that is, every orphan receives one-tenth less bread and one-tenth less in his bowl of soup twice a day. Sometimes we vary the soup now with fruit or vegetable. You see our appropriation has been cut. All the younger boys and girls are wearing simply their underclothes. This means of economizing was used last year, too.

We are having pretty hot summer weather now. I don't think the thermometer goes much higher than at home, but the sun feels so hot. There is a lake about twenty miles from here where we went for the Fourth of July. When we went in swimming it was surprising how terribly we were burned in a very short time.

It is a beautiful moonlight night, so that I can look down the mountain to the plain below and to the Taurus Mountains beyond. To the left of this view I can see the flat-roofed houses of Harpoot with a few minarets rising above them.

We usually go to our "garden" a mile away on Saturday nights and stay over Sunday, but are staying here to write letters to-night. I had a very lovely birthday party out there one night a few weeks ago.

There is much I would like to write, but it must wait until later.

I must close this with the hope of seeing you and my other good Universalist friends some time in the year 1921.

I suppose this is censored at Samsoun.

With kindest regards

Ruth G. Woodis.

Harpoot, Turkey, Aug. 20.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Indolent Barber

OF Barbers there are as many kinds as there are men in other vocations. For even yet are there a Very Few who can trim a Beard, and there be some who know how to Strop a Razor. But there are more who only know how to use the Electrick Clippers, and to ask if thou hast with thee the price of a Tonick, and to remind thee that it groweth a Little Thin on top, and who expect a Tip in addition to the price of the service they render, and that is a Plenty.

Now there was once a Barber who was Very Economical in his expenditure of Labor in the Stropping of his Razor. For he counted that whatever energy he saved in that way he could devote to Informing Conversation.

And his Customers suffered, but were helpless. For he stood firmly upon both feet, and Hoed them Off.

Now there came unto him a man who had been Experimenting with the Eighteenth Amendment. And he had not shaven for Four Days. And his Beard was Hard, but his Skin was Tender.

And the Razor of the Barber upon that day would have borne more Labor than usual, but he spent not that Labor upon it. But he used his Razor as if it had been a Cross-Cut Saw.

And by the time the Barber had finished his task, his Customer was Thoroughly Sober.

And the Customer looked at his face in the glass, and it resembled a War Map.

And he spake unto the Barber, saying, Thou hast deprived me of a considerable part of the legitimate result of my Jag, and the method of thy sobering-up process is all one with that of the Painless Dentists. Behold, it cost me Thirty Five Dollars to acquire that Stew, and only Thirty Five Cents to recover from it; and that is Cheap Enough so far as the Money goeth. But I will advise thee for thine own good. Be not so

economical of the Labor which thou dost expend upon the Stropping of the Cheese Knife, nor so extravagant in that which thou dost expend in the Subsequent Process, for this exercise is insufficient to prepare thee for the day that shall yet surely come to thee. For had I been as Sober when thou begannest as I am at the ending of thy performance, then had I taken from thee as much blood as I have lost through thy barbarism.

And it would be pleasant to record that the Barber learned his Lesson, but I am not wholly convinced that that statement would be true.

* * *

THE SUNDAY SCHOOL LESSON

James W. Vallentyne

OCT. 30—STRONG DRINK IN A NATION'S LIFE

Temperance and Prohibition

We are agreed that temperance is not only the program of morality but that it is also the program of intelligence and of culture. Look at conduct from the standpoint of any of these three standards and the result is the same for temperance.

No gentleman is intemperate. Self-control and moderation and attention to the comfort and welfare of others is the course pursued by cultivated people.

There are those who lack one quality or another that is necessary in what we call the gentleman. Sometimes it is information. Sometimes the information may lie on the surface and has not reached through to the judgment and will and purpose. Sometimes the lack is that fine quality of spirit that reckons with the comfort and welfare of others.

If we all were intelligent enough to know the results of conduct, and gracious enough to be governed by the welfare of each other, we should have no need of prohibition. But we must deal with the situation as it is. Few people know the facts concerning causes and effects in human conduct. Few are truly fine in spirit. Many are incapable.

People full of understanding and really fine in spirit is the end toward which the Church must and does address itself. Information must be worked into the mind of man until he grasps the significance of life and the meaning of every current that comes into it. The spirit must be refined until the teachings of Jesus shall not seem fanciful but the true highway to success. The subnormal must be eliminated by the processes of prevention.

Another way of stating it is that the products of intelligence and good spirit are not the products that invite prohibition. The way to eradicate the undesirable products is to eradicate the producers of them.

Information and the cultivation of the good are effective. The use of them is an intelligent program of action and it is the cheapest way of handling the situation.

Until we get this right way we must interfere with men's freedom and prohibit them from breaking other men. We must prohibit men from wrecking themselves. We must prohibit men from debauching their wives and children.

In all our ardor for the benefits of prohibition we must not forget that the kingdom of heaven is not a kingdom of prohibition, but is a kingdom of freedom, of understanding, and of good spirit. The kingdom of heaven is the goal toward which we must direct our efforts.

Good and Bad

What is good and what is evil? Here is the answer that will always show you the truth. It is simple enough for the use of the child and it is big enough for the use of the most mature.

Life is the one value about which all others gather. Life has only two dimensions, quality and extent. Whatever adds to these two dimensions or to either of them without violence to the other is good. Whatever takes from these dimensions of life is evil.

This test designates what is good and what is evil, and measures the extent of good or evil. All that adds to life is good, and the more it adds the more good it is. All that takes away from life is evil, and the more it takes away the more evil it is.

Let everything be judged by this standard—thoughts, tempers, attitudes, policies and all the factors and vehicles of life. What adds to is good and what takes from is evil.

Many questions are asked as to specific things to eat or drink and concerning habits and amusements. There is one test for all—meat, coffee, tea, coca cola, tobacco, wine, beer, whiskey, and as far on as you care to go. Put everything through the test of what it contributes or takes away from the quality and extent of life. Food, drink, clothing, exhilaration and all we do—does it add to or take away?

Of course no one wants to fool himself or be fooled by any one else in a thing so vital and enduring as the extent and quality of life. Therefore he will take full account of the fact that every one affected by the result must be counted in when the value of an act or event or emotion is being tested. If life in any one is made less by a word or act or emotion, that word or act or emotion is thereby condemned.

Furthermore, the test must be made by those competent to make it. Let the laboratory determine the effects of caffeine, of nicotine, of alcohol. Let the biologist determine the efforts of the various emotions. These men can and will give us the physiological, the mental and the moral results. The wise person will seek the most competent adviser. The foolish will judge value by the pleasure of the moment.

Getting the Most Fun Out of Life

Real fun can be had only in harmony with the right. Do not confuse right with what somebody says is right. Right is not a set of rules made by somebody in the past or by somebody in the present. Right is a principle. It is a law written into the very nature of life. It is an inseparable part of life. It is as real and as fixed and as sure of its course in the processes of the personality as the law of gravitation is in the processes of material bodies.

Men err in discounting the law of right because it does not cause the kind of pain and give the kind of publicity that the law of gravitation gives in cases of violation.

The man with the most man in him, the most human nature in him, the most spirit of play in him, the most ambition to win in him, or any other normal thing in him, will get more returns on his outlay if he sacrifices no value of life in himself or any one else.

The worker in figures may blunder innocently or intentionally, and make the business condition look more favorable than it is. He has not altered the facts. He has not added to any one's riches. Appearances do not create realities.

If any man gain an objective by sacrificing a bit of his own life value he is not a winner, because the life value was worth more than what he got out of the experience. If any man win an objective by sacrificing some one's else life value the same answer is true, for the cost is still greater than the value of his purchase. That some one else paid it does not change the answer, for life values are all in one account. No matter who draws the check the deposit is depleted when a check is paid.

* * *

ILLINOIS STATE CONVENTION

The Illinois State Convention at Galesburg, Sept. 17 to 21, was not only the most successful ever held in Illinois, but one of the finest Conventions possible. Large, enthusiastic audiences, forceful speakers, none of whom disappointed the people, a royal entertainment by the local parish, and beautiful weather all contributed.

The State Y. P. C. U. started the Convention on Saturday, the 17th. A banquet at the Galesburg Club in the evening with an unusually fine address by Stanley Manning sent the young people home full of enthusiasm the next afternoon.

The Convention opened Monday evening and closed Wednesday evening. It was full of stirring addresses, clean business with plenty of arguments, and a feeling of fine Universalist spirit.

Mrs. Frank D. Adams of Elgin and the Rev. Lucy Markley of Stockton outdid themselves Monday evening at the Woman's Missionary Association Meeting.

The next morning the entire Convention was invited to Lombard College, and it is a question whether the college enjoyed the Convention or the Convention enjoyed the college the most. Certainly all went away happy and enthusiastic over the others. The campus was at its best and Dr. Tilden threw everything open from classrooms to basements. The Convention took advantage of the invitation and visited the entire institution, became acquainted with its officers and faculty, and got first hand information concerning the college. The Rev. Walter Macpherson of Joliet addressed the students, who filled the large auditorium nearly to overflowing.

The occasional sermon by the Rev. James W. Vallentyne of Oak Park was a masterpiece, and in the evening Dr. Lowe told Illinois what the denomination and the Board of Trustees have done and are doing. This most interesting address was followed by Dr. Harold Marshall's address depicting the religious situation of the world and the Universalist opportunity.

Dr. Shutter of Minneapolis on Wednesday gave a unique address concerning the duties of the preacher, and the Convention closed with a banquet in the evening, where Dr. L. Ward Brigham and Dr. Frank D. Adams gave two addresses that will go down in the history of the Illinois Convention.

Notable in the events of the week are the following items which will make the Illinois Convention stand out most prominently:

First, the Gunn ministerial collection amounted to $150.

Second, the Convention recommended to the Trustees, with power to act, that the state assume the salary of putting Mr. Kawabata into the Japanese field as a full time Illinois missionary.

Third, the Convention voted $2,000 to Lombard.

Fourth, the Convention recommended to the Trustees, with power to act, that the salary of a certain parish in the state be taken care of by the state rather than requesting the General Convention to assume this important responsibility.

Fifth, the Universalist Comrades adopted a working schedule and voted to make a good showing at Detroit.

Sixth, the Convention appointed a committee to report to the Trustees as soon as possible concerning the purchase of a tract of land on the Lake Michigan front with the idea of starting a project similar to Ferry Beach in the East.

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MICHIGAN STATE CONVENTION

The Rev. William Couden

The 1921 session of the Universalist Convention of Michigan was held Oct. 5 and 6 in the historic old church in the beautiful little town of Farmington, where the Rev. A. B. Beresford, D. D., is pastor. On account of the approaching General Convention, which is to convene in our own state, the attendance at our local meeting was not large, but those who were present were all the more loyal and zealous as to the state work. The address of the president, the Rev. Charles F. Patterson of Detroit, was inspiring and suggestive.

A roll call of parishes brought forth reports of splendid local results in which the following notable activities were mentioned: Liberty is to have a bell and hopes to have student preaching next year; Horton is very much alive with seven new members recently added; Detroit is strong and unitedly working to become an efficient host to the General Convention; Lansing has received a number of additions to membership, has renovated the church, and received legacies which have been made the nucleus of a permanent fund; Concord has had a number of repairs on the property and the pastor has received thirty-three new members since the last Convention; and Farmington is all ready to begin the building of a parsonage.

All were rejoiced that the Michigan pledge of $200 to our mission in Japan had been paid and it was voted to repeat the pledge for the coming year.

It was also voted to support heartily the Clara Barton Home project and to express by resolution our joy in the possible resuscitation of the Grand Rapids parish.

A resolution was adopted and ordered sent to the presiding officer of the Commission on Disarmament, urging reduction of national armaments to police proportions.

The following officers were elected: President, Rev. Charles F. Patterson, Detroit; vice-president, William H. Holmes, Grand Ledge; secretary, Rev. William Couden, Concord; treasurer, W. L. Snyder, Detroit; trustee for three years, LaDow Kennedy, Jackson; Committee on Fellowship, Rev. George H. Ashworth, W. L. Snyder, and Dr. A. B. Beresford.

The parish at Concord extended an invitation to the Convention to meet with that parish next year, and it was accepted.

Too much praise can not be given to the members of the Farmington parish for their lavish and open-hearted hospitality. Indeed the whole community united to extend to us hearty welcome and good wishes. Words to that effect were formally expressed at a great meeting the first evening by Mayor Clinton Wilbur, School Superintendent A. G. Leonard, Mrs. Ella Irish of the local Ladies' Literary Society, and the Rev. Sidney D. Eva, pastor of the Methodist Episcopal church. Prof. Frank N. Steele, who presided, read letters of regret at inability to be present but expressing heartiest good will from Ex-Governor Fred M. Warner and George C. Martindale, editor of the *Farmington Enterprise*.

The occasional sermon was delivered by the Rev. William Couden. Dr. A. B. Beresford presided at an impressive celebration of holy communion and had the pleasure of receiving into the fellowship of the Convention Church Mrs. Luella J. Collins of Gaines, Mich.

In accordance with the custom of this Convention a beautiful service was held commemorating the faithful ones in each parish who had passed away during the year. Among the latter three of more than local interest were Mrs. Raynale of Detroit, Mrs. Florence Birdsall of Liberty, long a state worker of the W. N. M. A., and Mrs. Stocking of Lansing, widow of one of our former ministers and a benefactor of the Lansing parish by legacy.

The annual fellowship supper was delightfully served in the town hall by the women of the Farmington church to a very large number of people. President Patterson presided at the post-prandial speaking. The principal address was delivered by the Rev. George H. Ashworth of Lansing and was entitled "The Wells of Life." A large offering was received for the Gunn Ministerial Relief Fund. And the Convention closed in a glow of good fellowship and courage by a prayer by Dr. Beresford.

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MAINE STATE CONVENTION

The Rev. Milo Folsom

The ninety-fourth session of the Maine Universalist State Convention was held in Waterville Sept. 26 to 29. The weather was perfect and the entertaining church had made every preparation for the comfort and pleasure of their guests.

The story of the development of the Waterville church from a struggling part time parish to one of the best and most rapidly growing churches in New England, has been recorded in the *Leader*, but the story of the remodeling of the interior has not. The church has undergone a thorough renovation and enlarging this summer. In fact the last pew was set in place the Saturday night before the Convention opened. The joy of the people and the pastor, Rev. C. A. Knickerbocker, together with the distinctly religious atmosphere of the beautiful new church, imparted a spirit of harmony, devotion and optimism to the whole Convention.

This year the Y. P. C. U. held its Convention first. It was not a large Convention but it was a good one. There were more Unions and more delegates present than for many years past. The reports showed twenty-four active Unions with a membership of 567, a gain of six new Unions and 122 members over last year. A large increase in the Legion of the Cross offering and also in the number of *Onward* subscriptions was reported. There are four young men from Maine preparing for the ministry this year.

The "Definite Aim" policy has succeeded. However, the young people have not been content with this year's achievements, but have set new goals, as follows: Eight young people for ministers, pastor's assistants, or missionaries, 700 members, $450 for Legion of the Cross and five new Unions. The missionary pledges and offerings were over $200.

Monday evening the Rev. Stanley Manning, the Rev. R. J. Mooney, D. D., of Auburn, and the Rev. John M. Ratcliff were the speakers. Each brought a message of power and inspiration.

Tuesday morning the State Convention was formally opened. After the addresses of welcome and the president's address the usual reports were given, showing the Church in the state, as a whole, in good condition. Two facts were brought out of great importance. First, that in the larger towns and cities our churches are growing in power, numbers and influence; second, that the discouraging condition of the rural and village churches is due to the scarcity of ministers and the lack of funds. Another fact brought out was the increasing emphasis placed upon church membership with its correspondingly good results due to the Murray Crusade.

The Woman's Missionary Association Convention was one of the best in its history. A growth in numbers, a larger income as the result of the increased membership, new Mission Circles, and above all, a genuine missionary spirit was evidenced. The ease with which the money for the work of the year was raised, the new work planned, the enthusiasm of every delegate, promise success.

Addresses by the Rev. A. Gertrude Earle and the Rev. Nelson Lobdell were full of helpful suggestions and information.

Tuesday evening, the program was one of unusual merit. Dr. John Smith Lowe was up to his usual high standard. The Rev. J. H. Little of Bethel preached the occasional sermon. Mr. Little has seen fifty-two years of active service in the Universalist Church. His sermon will not be soon forgotten.

Wednesday was full of the business of the Convention. The report of the Committee on Official Reports and Recommendations brought forth some useful and forward looking recommendations, all of which were accepted. No backward steps were taken. While a policy of a part-time superintendency was adopted for the present it in no way indicates a backward step, or marking time. It is bridging a peculiar situation for the present.

A new feature of the Convention was the closing hour—a symposium on Universalism and the Economic, Social, Moral and Spiritual Order. These addresses were a great inspiration and full of challenge to the people. No part of the Convention gave us more to take home than these talks.

The Comrades Night was very fine. The Rev. Nelson Lobdell gave a statesmanlike view of the conditions and the relations between the United States and Japan. Fred Carr spoke for the Comrades.

The tide has turned in Maine toward the Universalist Church. The spirit of the Convention was one of optimism and courage.

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GREENFIELD H. BOWIE— AN APPRECIATION

The Rev. C. B. Atwood of Georgetown, Mass., a retired Congregational minister, sends the following appreciation of the late Rev. Greenfield H. Bowie:

"Rev. Greenfield Harrison Bowie (of Hartland, Maine) passed through the draperies into God's great 'other room' on Sept. 10. He began his life work with the Methodists, was with the Free Baptists for a time, but finally found his true home with the Universalist people.

"The very human and the spirit, like balanced feet, carried him into much good service for his Master. He taught over eighty terms of schools, preaching in schoolhouses frequently, but the outstanding fact of his life is the score of years that he put in among the lumber camps of northern Maine. He was very unselfish, and nursed the sick gratis, regardless of creed or race. Late in life he made several violins, and for years he could be seen traveling from camp to camp with his violin and Bible. Often on 'tote teams'—and more often on snowshoes—he literally gave his strength to the 'lumberjacks' and thousands of them testify to his helpfulness.

"This was without financial compensation, save impulsive gifts from these men of the woods. He asked for little in life and gave much. He was modest and very lovable, and once, when I asked him where his reward came in, he said, 'Are their names not written in the books of the Chronicles?' All he wanted was a chance to serve."

* * *

THE TUMULTUOUS MINORITY

The theological conservative, impotent by reason of his meager numbers in many of the great religious conventions of America, seeks to make himself felt by sheer weight of noise. He knows that this embarrasses men of fine sensibilities and leads them to seek compromises. Among the Disciples for many years a small minority has secured concessions through sheer force of lung power. Distributed in the galleries as on football bleachers, they cheer their champions on. The Baptists have for two years been embarrassed by such a noisy contingent. The consideration of the adoption of a creed at Des Moines, presumably an intellectual exercise, was not very different in spirit from the psychology of the crowd that yelled for some hours, "Great is Diana of the Ephesians." Without doubt the fear of unfavorable publicity on account of this noisy contingent led the Baptist leaders of decent feeling to do things which would not otherwise have been done. This tumultuous minority is always demanding special parliamentary privileges not found in the rules of order of any parliamentary body. With cries of "steam-roller" they frighten the chairman. The only truly orderly national conventions of religious bodies are those where long ago it was realized that there can be no justice and no real peace save as these ideals are realized through law and order. A Methodist General Conference would not hesitate to deal drastically with any one who sought to arouse a tumult. Government by means of a cheering squad would be an absurd suggestion in a Presbyterian General Assembly. Nurses who take care of tiny babies in the hospitals know that they are not to run to the creche every time the infant raises a shout. Such treatment spoils babies. Chairmen of national church conventions have only to deny the wailing infants of reactionism their demands to make good children out of them, and introduce an era of decent parliamentary practise and genuine religious feeling.—*The Christian Century.*

* * *

THE NEW MEDICAL COLLEGE AT PEKING

The opening of Peking's new medical college, erected by the China Medical Board of the Rockefeller Foundation, is a splendid thing for the people of Peking and China. For centuries the Chinese have believed that illness was caused by the visitation of some higher power in punishment of trangression, and that snakes and mystic charms could cure disease. Thus it was no easy task to make the people believe that a first rate medical school was a necessity. In connection with the dedication exercises, an international medical conference, composed of professors, scientists and government officials from all parts of the world, was held.

The college ranks favorably with colleges in our own country. The faculty is drawn from universities in America, Europe and China. Requirements for admission conform to the standards of the Board of Regents of the state of New York, under which the institution is chartered. In order to graduate a student must successfully complete a five years' course in medicine, including one year of special work. At present English is the language used, but later, with the development of medical science in China, it is hoped that Chinese may become entirely the medium of instruction. The college indeed has a real mission. It will do much to arouse China from its apathetic attitude toward disease and illness, and to raise the standard of health and hygiene.

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

THE HOME-KEEPERS

A little dream keeps house with me—
Outside, the surge and flow
Of city throngs, of wind, of sea—
The world the great ones know.

But we—we wash the cups and spoons
And make the copper shine,
And knit, on sunny afternoons,
Beside the trumpet-vine.

We smile at many a secret joke;
We weed the lettuce-bed;
We sweep the hearth, and pause to stroke
The snow-white kitten's head.

The neighbors hear our songs, and say,
"How queer some folks can be!"
They wonder what can keep us gay,
My little dream and me.

But I am wise, and therefore know,
For sewing up a seam
Or keeping cupboard shelves just so,
There's nothing like a dream!

Helen Cowles Le Cron.

IN THE LAND OF SHAWLS AND TURBANS

Minna M. Meyer

"OF all the queer-looking bundles! I wonder what is in it," exclaimed the girl in the gray uniform with a silver star on the arm band. "Yes, cut the cords, Vartabed," she continued in response to the questioning eyes of the Armenian boy who had been opening bales of clothing just received from America.

Charlotte Main waited with eager curiosity while Vartabed removed the wrappings and the contents of the odd-shaped package rolled out on the floor.

"Hats, untrimmed and trimmed, hats with feathers and hats with flowers! What an innovation in this land of shawls and turbans," and Charlotte smiled as she pictured the children who would soon be wearing them and the envious glances they would receive from their acquaintances.

She stopped to pick up some of those near her—a red sailor with long streamers and a soft brown felt that could be turned up or down and worn in almost any style—all the once-prized treasures of happy American school girls, now crushed and bent, but offering protection still from cold winds and damp snow-flakes.

Charlotte let her imagination carry her back to a group of girls she knew in the home land, and as she straightened bent frames and shook out wrinkles she contrasted the lot of those girls with that of the homeless little ones whose lives she had gone to the Near East to save.

Suddenly the expression on her face changed to one of surprise and amusement as a large, bright-green picture hat was uncovered.

"When was this room transformed into a millinery shop?"

Charlotte looked up as her co-worker entered.

"What luck," continued Jane Oliver in happy tones.

"Whose luck?" inquired Charlotte. "Surely not ours. I don't know how we can select the children who are to receive these hats, and after we have chosen them the fortunate ones will be the unfortunate for being the innocent cause of so much envy."

"Oh, I know where they can go," replied Jane. "Yesterday at the clinic they shaved the heads of a long line of poor little waifs who had been gathered in for treatment. Some of them cried when the tangled mass of hair was taken off, and one girl spoke of how "Mother" used to brush her hair when they all lived at home. These children will need head-coverings more than any others, and you know we have so few shawls."

"Just the thing!" exclaimed Charlotte. "Only shaved heads may sport these hats. That will become compensation for the loss of hair."

"But what on earth shall we do with this?" asked Jane, discovering the green picture hat and holding it up to view.

The two American girls smiled as their eyes met over the dainty creation of some fashionable milliner back in the States. How altogether out of place it seemed in the world in which they were now living! Here it was so hard to get just the necessary clothing for warmth. Decoration and the things of beauty belonged to the days before the war.

"It's time for you to go to lunch, you know," reminded Jane.

Charlotte took the green hat and placed it on a shelf.

"I think we had better hide this," she said, and leaving the rest of the task to her co-worker, she went out.

That same afternoon a long line of little maidens wended its way down from the clinic to the office from which clothing received from America was given out. A sharp wind was blowing, and while they stood waiting some of the tiny creatures tried to shut out the cold by raising their shoulders and drawing down their necks like birds perched on the branch of a tree. At a signal they filed past the door where the American relief workers placed hats in the small outstretched hands, and as each child received the gift—to her so wonderful—pride and joy beamed from her bright, dark eyes.

A few murmured their thanks, the greater number were speechless, but each one walked away with an air of dignity which was new to the Americans who stood at the door.

The line became shorter and shorter and the pile of hats grew smaller and smaller. Finally the very last had been passed out.

"Isn't there any for me? Not a single one left?" And a wail arose as from a broken heart. One tiny little girl remained of the long line of shaved-headed ones, and all the hats were gone!

Charlotte Main's heart went out to the poor little creature—then suddenly she remembered the green picture hat!

"Wait a moment, dear, and I'll see," she answered reassuringly.

"O look, how beautiful!"

"I wish I'd been last!"

"Mine isn't pretty at all!"

One exclamation followed another as the girls gathered around the great green hat now covering the head and shoulders of the last little girl of the line.

The group departed. The next day at the clinic Jane Oliver smiled as she saw the green hat among the others, only the girl wearing it was surely taller than the one who first wore it. The next day it was on the head of a girl with a checked dress made over from one sent from America, whereas the wearer of the day before wore a homespun woven in the orphanage.

"I don't seem to know who really owns the green hat," she said at last to a group of the girls around her.

For a moment nobody spoke. Then the tiny little girl who had been last in the line spoke.

"It's so beautiful—and there is just one—so it had to belong to us all, and we're taking turns wearing it."

* * *

MOTHER'S ALMANAC

I tell you when it comes to dates,
My mother's just the boss!
She tells me all I want to know
'Thout ever gettin' cross.

You'd think she'd get mixed up sometimes,
At school—I know I do—
'Bout Washington and Plymouth Rock,
And 1492.

But mother says: "The war with Spain
Was fought in '98.
The year you all had chickenpox,
Exceptin' Sister Kate.

"The Boer war in Africa—
That was a dreadful thing—
Began in '99, I know,
For Jack was born that spring.

"In '98 the Spanish ships
Were sunk in Cuba channels;
'Twas summer, for you children had
Just changed your winter flannels.

"In 1904, my dear,
The Russians fought the Japs;
That year was very cold, and you
Had chilblains and the chaps."

There's six of us, and we're mixed up
With histr'y just that way,
Sometimes its measles, croup or mumps,
But there's no date that ever stumps
My mother night or day.

Lippincott's Magazine.

BEING LATE TO CHURCH

Some people are born late and never quite contrive to catch up. They always rise just a little late in the morning, sigh over it, but are a little late to breakfast and to luncheon and to dinner, and just a little late in going to bed again. Either they are not aware of the existence of the clock, or it represents a hopeless ideal, which they admire afar off, but which they long since gave up attempting to achieve. If by any chance they sometimes manage to meet the stern necessities of trains and other inconvenient fixities, it is usually by the considerate assistance of friends. Those people are late to church as they are to everything else. We expect it and admit it and tolerate it and smile.

But there is a very different class of persons, who are late when it suits their own convenience and not otherwise. Those people are perfectly aware of the nature of promptness and the demands of time. If there is anything to be gained by punctuality, anything to be lost by tardiness, if a good bargain may be missed or a valuable contract go to a competitor, they arrive with the exactness of the clock. But when it is merely a question of others' comfort it is another matter. At a directors' meeting, or a dinner party, or a funeral, these persons of discriminating unpunctuality always appear five or ten or fifteen minutes after the appointed hour, and a dozen or fifty of the more precise are incommoded.

No doubt a good deal of valuable time is saved by the practise. On every public occasion some one is always late, and by being the last arrival you avoid waiting and will gain a few minutes that can be profitably employed elsewhere. All the same, one of the worst objections to unpunctuality is its abominable selfishness. You are piling up others' waste minutes into hours to effect a small saving of your own.

The people of deliberate tardiness are always late to church. After every one else is seated and the service is well begun they walk in with leisurely indifference and seem to think they have honored God sufficiently by coming at all.

Now, you are not obliged to go to church at all. If you do not go, you are the worst sufferer. But if you do go, a proper respect for the minister, for God and for yourself requires that you should be there and decently composed when the service begins.—*Youth's Companion.*

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THE SOUL'S QUEST FOR A FRIEND

Life is spent in a search for sympathy and understanding. We have many needs in this world—food, clothing, shelter and a chance to work. But the great need is some one who is a true companion of the soul, receiving the confidences and confessions we long to make, giving back the encouragement we require, the affection without which we go famished through the years. Such a friendship is hard to establish. It demands time, and trust, and full appreciation of virtues as well as sensitiveness to defects, but always an unfailing love that forgets the evil and treasures the good. Stevenson says in a fine paragraph:"In this world of imperfections we gladly welcome even partial intimacies. And if we find but one to whom we can speak out our heart freely, with whom we can walk in love and simplicity without dissimulation, we have no ground of quarrel with the world or God." Most of us have acquaintances without number, associates in groups, companions and comrades whose society is a comfort and a pleasure. But fortunate above most is the one who in all the fine intimacies of affection and self-revelation has—a friend.—*Exchange.*

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A THOROUGH JOB

In the cook's absence the young mistress of the house undertook, with the help of an inexperienced waitress, to get the Sunday luncheon. The flurried maid, who had been struggling in the kitchen with a coffee-machine which refused to work, confessed that she had forgotten to wash the lettuce.

"Well, never mind, Marie," said the considerate mistress. "Go on with the coffee and I'll do it. Where do you keep the soap?"—*Harper's.*

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House

The Contents of the New Testament. An Introductory Course. By Haven McClure. $1.50.

"A man is known by the company he keeps"—sometimes; though occasionally his chosen associates would hardly acknowledge kinship. An author is known by the people to whom, in his preface, he "tenders his hearty thanks"— sometimes. Mr. McClure is grateful to Goodspeed, Bowen and others of similar scholarship, and it is probable that they would be willing to sponsor most of his conclusions. This is the same as saying that he represents the sometimes-progressive, semi-radical, semi-conservative school of Biblical criticism.

Most reading men of to-day are radical in spots; but we wonder at each other's particular spots. The author of this volume is in most places radical almost to the point of destruction but with some surprising inconsistencies.

He says that the same matter, presented to high school classes, has won the commendation of Protestants, Catholics and Jews. What Protestants and what Catholics? To most parents outside of the liberal churches the contents of this work would be shocking and blasphemous. The New Testament is represented as composed of a variety of books, of widely different worth, produced to meet "some great urgency of vital emergency" by members of the early Church. There is no suggestion of inspiration in the old sense. The miracles are either explained away or shorn of their wonder element. Jesus is pictured as a young Galilean carpenter, poorly informed in regard to scientific facts but "practically perfect" in character.

Here we find Brooke Herford's conception of the Bible as a "human and earthly vessel, but one containing nevertheless a heavenly treasure." It is to be feared, however, that the young reader, unused to New Testament criticism, would be more impressed by the emphasis on the earthly nature of the vessel than by the occasional reference to the heavenly character of the treasure.

The author has undertaken a quite impossible task, as even those who, like the present reviewer, share in most of his opinions, will admit. In two hundred pages, large of type and wide of margin, he attempts to give a statement of the nature and structure of the New Testament and an analysis of each of the twenty-seven books. The result would be confusing and upsetting to the inexperienced and immature readers for whom the work is intended. Designed to guide the first steps in critical study, the book combines some matter that is elementary with other that is exceedingly advanced.

In the class-room this writer may be able to get the point of view of beginners and keep the point of contact. He has not done so in this over-crowded volume.

The Next War. By Will Irwin. $1.50.

It is a splendid thing to be optimistic, but the kind of optimism that makes one blind to fact and insensible to evil is as much to be avoided as the pessimism of the cynic. When Will Irwin says the Next War, in his book with that title, will man the extermination of the race, he is not trying to be sensational. He is simply trying to bring those people who are advocating larger armies and increased navies and alliances that will inevitably bring on that fatal day when the conflict will break out, to a realization of what they are doing.

In the first place, as he points out in his opening chapter, we must understand how the Next War will differ from any war that has been waged in the past. In 1914 the chivalrous if superficial ethics that it was wrong to kill women and children, was thrown to the winds. The object of war became not so much the destruction of armies as the subjugation of peoples. But the last war saw only a start at carrying this policy to its logical conclusion. At the battles of Ypres, when the Germans introduced poison gas, the last vestige of the old ethics of warfare was wiped out. So-called humane warfare was put forever behind. Gas warfare and its possibilities made all former methods obsolete. Killing in the last war becomes retail in comparison to what the wholesale slaughter of the Next War will be. Unlike any war of the past, it will be aimed directly at civilian populations. The tank will become a land battleship, rendered gas-tight, making roads unnecessary in order to advance. Even heavy artillery will be moved at twenty miles an hour. A few hundred submersibles of the new, swift type will accomplish what Germany failed to accomplish in 1917 and '18—an effective blockade. Night flying planes will scatter infected insects to spread pestilence. Nor is Irwin's prediction a wild flight of the imagination. It is based on what is already going on in the ever fertile minds of the scientists of modern warfare. It is but natural that we do not like to believe his prophecy. We hate to believe anything distasteful and unpleasant. It is time, however, that we begin to accept the truth, no matter how disagreeable, and realize what the world is most certainly coming to, if it continues in its present direction.

Another clinching argument for peace is the chapter on "War and the Race." The militarist who declares that the highest duty of man is the advancement of the power and glory of his race and nation is confounded out of his own mouth. If he would benefit the race, he should change his method of conscription and send grandfathers, not young and vigorous men, to the front to fight. In "War and the Breed," written before the Great War, Dr. David Starr Jordan maintained that a general war, fought by conscript armies under modern conditions, would set back the quality of races for centuries. Biologic law ordains that the sharp sword of the warlike nation cuts both ways.

Even the most ardent militarist will think twice before he leaps into the Next War, when he considers the cost in money. In 1920, with the war over and done, the United States was spending ninety-three per cent of its national revenue on war. In the next four or five years there will be such economic consequences of the late war that the faction in power will be swamped and discredited. Fifty years from now, possibly a hundred, we will still be paying the bill of 1914-1918. And the Next War is not a phantom war. It began when, after the Amistice of 1918, the Great Powers kept up their armies and started in to experiment with new methods of warfare. In it there will be no neutral, and in it the victor will lose just as inevitably as the vanquished.

Two great tasks confront us in what is left of the twentieth century, Irwin believes. First, we must put that great power of human production which came into existence in the nineteenth century under control of true morals and democracy; and second, we must check, limit, and finally eliminate the institution of war. Now is the time to consolidate what Armageddon won for peace, before the memories of the horrors of war die out and a new generation grows up, and only the souvenirs of its glories remain. Now is the appointed time, and we are the appointed people. The course which the United States chooses will largely be the course of other nations. "Are we going forward to civilization, or back to barbarism?" The answer to that question is for us to determine.

The Byrne Girls. By Mary K. Maule. $1.75.

The story of three sisters, growing up with every advantage that wealth can give, who are left, with their mother, almost penniless, through the sudden death of their father. They meet the situation bravely, and go to work to earn their living, each succeeding in her chosen line. That girls so young—the eldest is only seventeen when the story begins—should advance so rapidly in so short a time seems a trifle improbable, but the story is wholesome and interesting, and the descriptions of newspaper work and the life of a traveling theatrical company are evidently written by one who knows whereof she writes.

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

NEW YORK W. U. M. S. CONVENTION

The twenty-seventh annual session of the W. U. M. S. of New York state convened Oct. 5, 1921, in the First Universalist Church, Rochester. The president, Mrs. Maud H. Reed of Watertown, called the session to order and Rev. Clara Morgan of Perry offered prayer.

Fifteen circles responded to roll call with fifty-two delegates present. The reports of the corresponding secretary and treasurer and the various department superintendents showed that steady progress had been made this past year. As a result of the Murray Membership Crusade 129 new members were added; two new Circles, Washington Heights and Cortland, and four new life members, making a total of 882 members, Little Falls having the honor of being the only Circle in the state to double its membership, gaining fifty-eight new members.

Three new Clara Barton Guilds were organized, Watertown, Middleport, and Newark, making ten in the state.

A letter of greeting was read from Miss M. Agnes Hathaway in which she assigned to New York state a girl in the Blackmer Home—Sada Shirai—to take the place of Ryo Shimasmuri, who graduated last spring.

It is always an inspiration to have our national president, Mrs. Wilkins, address the Convention, and she told of the extension of the work in the South, the immediate need of a new kindergarten at the Blackmer Home and also of the restoration of the Clara Barton Home, after which the Convention voted to pledge $500 toward the new kindergarten and assurance of New York State doing its full share toward the Oxford Fund, aiming to raise $500 for that purpose. Rev. J. L. Everton, now pastor at Victor and Canandaigua, N. Y., who for the past nine years had been missionary in North Carolina, spoke of the great work being done in the South, and Rev. N. L. Lobdell gave some personal notes about the Japan work.

It was a great delight to all to see and hear Matsu Koyama, in native costume, who spoke so beautifully of her former life at the Blackmer Home, and the vision she has of working among her people on her return to Japan.

Thursday a. m. a school of methods was conducted by Mrs. Maude L. Cary, which was most helpful and full of enthusiasm which Mrs. Cary knows so well how to impart. A demonstration of "The Burdens of Japan" was given by Julia Cary and Miss Billings of Little Falls, with great credit.

The following officers were elected: President, Mrs. Maud H. Reed, Watertown; vice-president, Mrs. Alice Walker, Rochester; corresponding secretary, Mrs. Elizabeth H. Crane, Macedon; recording secretary, Mrs. Edith W. Johnson, Canandaigua; treasurer, Mrs. Mary W. Smith, Middleport; trustee for two years, Mrs. O. F. Alvord, Bristol; trustee for one year, Mrs. L. C. Nichols, Utica.

Edith W. Johnson, Recording Secretary.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston. Mass.

THE SCHOOL AT HAVERHILL, MASS.

"For two years our Ladies' Circle has furnished a Rally Supper to the Sunday school, free to all. There were 160 boys and girls present. After supper there was an entertainment arranged by the Clara Barton Guild. Our school has just been challenged by the Lawrence school to a contest on attendance and membership."

Contests like this might be possible in other schools.

* *

GRATITUDE THAT IS GENUINE

The slogan for Thanksgiving month is intended to impress the fact that any gratitude worthy of the name amounts to something more than speech. Here is the opportunity to drill the children in a real thankfulness that has its root in feeling, its development in speech and its fruition in service.

The person giving the slogan talk will find illustration easy. A story of a girl who talked much of gratitude to her mother but never helped with the housework, or one of a boy who boasted much of his thankfulness to his country yet showed no respect for its laws, would be to the point.

Do not overlook the fact that, while words are empty if alone, they nevertheless are very important when expressing a heartfelt gratitude.

The analogy between thanksgiving to human associates and thanksgiving to the Heavenly Father is perfect.

It would be fine if we could help to make one of our noblest holidays a time, not of mere riot and over-feeding, but of genuine gratitude to benefactors both human and divine.

* *

THE INSTALLATION SERVICE USED

Not many of our schools elect officers in the fall. Nevertheless we are receiving a good many requests for our new installation service. Among them we note the following: Salem, Mass., 300 copies. Providence. R. I. (Mediator), 150. Canton, Mass., 75. Los Angeles, Cal., 100. Methuen, Mass., 50. Wausau, Wis., 125. Kingfield, Me., 50. Canton, Maine, 20.

* *

BABY JEANNE

Herbert Felkel

An angel's come to my house
With a soul as pure as love;
She's the sweetest, dearest creature
Ever dropped from heaven above.

What a grateful man she's made me!
What an influence she has lent!
Make me worthy, Heavenly Father,
Of the daughter you have sent.

She is tiny, but she's darling,
And she's pretty, too, to me;
Every finger holds a kind of
Message from eternity.

Unentitled to such blessing
Is the life that I have led,
So I'm sure she is an answer
To the prayers her mother said.

But a better man in future
Of myself to make I mean,
For I want to be a father
Who will never shame our Jeanne.

St. Augustine, Fla.

* *

GOOD MUSIC FOR GOOD SCHOOLS

Stella Marek Cushing

Do you know that good music is necessary in your church school if you want to be thoroughly efficient?

You can worship as well during a stirring hymn as during any part of your opening service.

* *

FATHER AND SON WEEK

The week of Nov. 6-12 has been set as Father and Son Week by the International Sunday School Association and the International Committee of the Y. M. C. A. Pastors and Sunday school superintendents should arrange many gatherings for their "men-folks," old and young. The Publishing House will furnish for fifteen cents a copy of a good booklet, "The Father and Son Idea," which is full of suggestions by J. A. Van Dis, a prominent worker with boys.

* *

THE CATECHISM IS READY

The Catechism, long awaited, is now ready for delivery. Most careful and conscientious work has been put into its preparation and we believe that the result will meet with general approval. This Catechism is sold by the Publishing House, not by the General Sunday School Association, the price being five cents for a single copy, fifty cents for a dozen, and four dollars for a hundred. A sample copy is sent to each minister and Sunday school superintendent.

Young People's Christian Union

DIRECTOR'S DATES

Oct. 17-23, General Convention, Detroit, Mich.

Oct. 23, evening, Ann Arbor, Mich.

Oct. 29-30, Mass. Y. P. C. U. Convention, Springfield.

Nov. 4-6, Florida Convention, De Funiak Springs.

* *

THE EPWORTH CHRISTIAN UNION

Henderson, N. Y., is a village of a few hundred people, situated about ten miles from any railroad town. There are two churches in the community, Methodist and Universalist. Like most towns of its size, it sends its young people away to school, and later many of them seek employment elsewhere. This means that in neither church are there enough young people to form a successful young people's society. But in both churches there is a real spirit of Christian co-operation, and in both of them there are ministers moved by this same spirit.

The Meeting

The result of all this is that on Saturday evening, Oct. 8, a supper was served by the ladies of both churches, and thirty young people accepted the invitation. There was unanimous agreement that a joint organization was desirable; only the details needed to be worked out.

After the supper there was a conference on methods, followed by the organization of the society, and election of officers.

One of the older people present remarked that the organization was bound to succeed because every one was so fair-minded and generous. Just as an illustration of this, it is worth noting that the Methodist minister, Rev. H. E. Winslow, subscribed for *Onward*, that he might keep in touch with the duties and interests of the Universalist as well as the Methodist young people in the society.

The Organization

The first decision reached was that the organization should combine in its name at least a part of both those used by the respective churches, and "The Epworth Christian Union" was the result. It sounds like a happy marriage.

To adapt the organization to meet both local and denominational needs, only one or two changes from the usual methods were made: two vice-presidents and two secretaries were elected, through whom the connection with the denominational bodies will be made.

An advisory council, consisting of the pastors of the two churches, and one layman from each, was chosen, inasmuch as the society is composed of the younger young people, and needs a recognized means of receiving help and encouragement.

The devotional committee is composed of two representatives from the young people of each church, and in all the elections there was evidence of this same spirit of fairness. In the one or two cases where more than one nomination was made the ballots were not divided along denominational lines.

The devotional meetings on Sunday evenings will be held probably for half a year in each church.

An Experiment

Frankly this is an experiment, whose outcome no one can tell. It has in it great possibilities for good, to the members of the society, to the churches, and to the religious life of the community. There are obvious difficulties, and probably others that can not now be foreseen. But there is every reason to expect success if the present give-and-take spirit continues. Should there be an attempt on either side to make the society wholly Universalist or wholly Methodist, it would engender discord and suspicion that would separate not only the two parts of this Christian Union, but the churches themselves.

One danger that often confronts such federated or community organizations seems to have been guarded against in this case, namely, that the society shall be purely local, and so by refusing to ally itself with any denominational body, lose all touch with the outside, and shrivel and die because of the narrowness of its interests. In Henderson, the Methodist young people will be reported as members of the Epworth League, and the Universalists as members of the Y. P. C. U.

Church Union

It is interesting to speculate what will happen if this experiment proves successful, and a generation of young people grows up unacquainted with the theological and other differences which have kept the churches apart. Will they say, "What's the use of two small churches? Why not have one church, big enough for every one?" If they do, and build it big enough for every one, theologically as well as architecturally, well and good, unless the mistake is made then which has been avoided in the Epworth Christian Union—on the one hand to make it a denominational church, or, on the other, to make it so entirely local that it will lose touch with God's great world, and with His purpose to make the whole world Christian.

Personally I am persuaded that this is the only way in which we shall ever have real Christian union among the churches. It must be a growth from local beginnings up to the denominational bodies. Otherwise it will be a marriage of the head and not of the heart or hand. That is the way the church itself grew. In the first Christian centuries, Paul and other missionaries went around establishing local churches, and among these there grew up first fellowship, then co-operation, then federation. The Interchurch World Movement was an attempt to build from the top down, and it failed, as was inevitable.

Should it be objected that this federation of Universalist and Methodist is an attempt to bring together a pair that will soon separate because of incompatibility of temper, the answer would be that there are different kinds of Methodists—and of Universalists. No such experiment would have been possible, or even conceivable, if there had been in Henderson an anti-liberal Methodist Church, and an anti-orthodox Universalist. You can not make a positive out of two negatives of that sort.

Incidentally it may be remarked that the same thing is true of any other interdenominational alliance, local or general. What will work in one community will not work in another. Intellectual agreement on matters of doctrine is no guarantee of unity of spirit. It has been my experience that more of fellowship is possible between a real Universalist, who knows that God is going to save His world and has set out to help Him do it, and some one who does not believe God will succeed with every soul, but wants to help Him save as many as possible, than between a real Universalist of that sort, and the kind of Universalist who believes God will save everybody and is perfectly willing to let Him do it. In other words, our basis of fellowship is in purpose and practical effort, more than in doctrine. If Methodist and Universalist shall some time unite to establish the Kingdom of God in Henderson, N. Y., God will add His blessing, and when Methodist and Universalist meet either before the Judgment Seat or around the Great White Throne, they will both discover whose eschatology was correct.

Stanley Manning,
Director of Young People's Work.
Somewhere in New York, Oct. 10.

* *

For the Quiet Hour

It takes the conceit all out of us when we remember that we are in the making, and not made. Who shall be equal to this work half done! Come Thou to our help, O God, or our humility will come too near despair.

I. Edwardson.

The problem of life for each of us is to take the daily grist of experience and transform it into character and personality.

Willard Brown Thorp.

The earth is the place where God is ever seeking to grow souls. Its true wealth is soul wealth, its true honor is spiritual honor, its one and only valuable product is human character.

Percy C. Ainsworth.

It would mean nothing to us if God were to force Himself on our attention. We have to achieve this greatest of all the discoveries of life for ourselves before we can appreciate it adequately.

Fred Merrifield.

Among Our Churches

Mid-West Letter

There are a few things I dread. Staying in an office and doing clerical work is one of the things I dread most of all. I like field work much better—but in carrying on this work successfully a great deal of writing is necessary, so I am becoming reconciled to it. The first ten days of September were spent in the office getting in touch with ministers, churches, clerks and presidents of boards of trustees, etc.—and "lining up" for action. The vacation is over, and we are getting down to hard work in this District. I have been encouraged recently by the spirit of hope and optimism which seems to be dominant among the ministers this fall. * * **Mt. Pleasant.**—Near Anna, Ill. We held a week of "Good News" gospel services here. Splendid audiences every evening. The members were revived and greatly encouraged. The church was in a state of discouragement, as it has been pastorless for over a year. Four were baptized—two young women who united with the church and a mother and her baby. The young women were baptized in a creek not far from the church, as they desired to be immersed. Much literature was distributed, and lasting missionary work accomplished. This section of the state known as "Egypt" is a good place for a consecrated Universalist missionary. * * **Illinois State Convention.**—This was a good Convention—far better than a year ago. The spirit was first class. Pliny Allen, the pastor, smiled all the time. I like Pliny. He is a royal chap, and is doing a fine constructive work in Galesburg, also at Macomb, where he preaches Sunday evenings. Drs. Lowe and Marshall were there, thrilling the audiences with splendid "heart-to-heart" talks, for which both are famous. Everybody seemed inspired, and I believe we are going to have a successful year in Illinois. The Mid-West Superintendent recommended that a series of "Good News Revival Meetings" be held in all churches throughout the state in February, and it carried. * * **Rochester, Minn.**—This church is pastorless on account of the resignation of the Rev. John Bisbee. It was a delight to be with them and preach on Sept. 25. Rochester is a very important city—the home of the world-famous Mayo Brothers' Medical Clinic, where thousands resort every month for treatment. Our church is beautiful and holds an important place in the city. The two years of Mr. Bisbee's pastorate were successful, and his resignation was greatly deplored by his many friends. * * **The Minnesota State Convention.**—The Minnesota Convention was held in the Church of the Redeemer, in the city of Minneapolis, Oct. 6-8, and it was good to be back in the "Twin Cities" and have a place on the program—both of the Minnesota Universalist Convention and also the Universalist Women's Missionary Association. The Convention voted to come into our Mid-West District and conferred with the Superintendent in regard to carrying on the same. We are beginning some plans for this important work, which is greatly needed here at this time. *Luther Riley Robinson.*

Church News and Interests

DENOMINATIONAL CALENDAR

Oct. 27. Public Meeting of the W. U. M. S. of Massachusetts, Medford.

Oct. 29-30. Massachusetts Y. P. C. U. Convention, Springfield.

Nov. 3-5. Indiana State Convention, Muncie.

Nov. 9. Presidents' Council Massachusetts W. U. M. S., Charlestown Universalist Church.

Nov. 25-27. New York Y. P. C. U. Convention, Oneonta, N. Y.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

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CHURCH MEMBERS REPORTED IN 1921

Previously reported	3,625
Ariton, Ala.	3
Brewton, Ala.	9
Florala, Ala.	3
Hartford, Ala.	4
McGowin's Ferry, Ala.	2
Bridgeport, Conn.	4
Meriden, Conn.	4
New Haven, Conn.	4
Washington, D. C.	5
Atlanta, Ga.	4
Durdin Memorial, Ga.	2
Mulberry, Ga.	4
Windsor, Ga.	6
Clinton, Ill.	1
Elgin, Ill.	22
Galesburg, Ill.	2
Macomb, Ill.	10
Oak Park, Ill.	9
Table Grove, Ill.	7
Indianapolis, Ind.	7
Muncie, Ind.	4
Peru, Ind.	4
Mitchellville, Iowa	5
Mt. Pleasant, Iowa	7
Waterloo, Iowa	7
Biddeford, Maine	4
Caribou, Maine	5
Gardiner, Maine	7
Hallowell, Maine	9
Mechanic Falls, Me.	7
Rockland, Maine	6
Westbrook, Maine	7
Baltimore, Md.	27
Adams, Mass.	7
Attleboro, Mass.	56
Beverly, Mass.	5
Cambridge, First, Mass.	7
Cambridge, North, Mass.	9
Fitchburg, Mass.	7
Framingham, Mass.	2
Franklin, Mass.	2
Leominster, Mass.	1
Medford Hillside, Mass.	25
Orleans, Mass.	1
Quincy, Mass.	6
Saugus, Mass.	3
Provincetown, Mass.	7
Southbridge, Mass.	3
Roxbury, Mass.	2
Wakefield, Mass.	5
Worcester, First, Mass.	3
Michigan Convention Church	1
Concord, Mich.	38
Farmington, Mich.	4
Lansing, Mich.	1
Claremont, N. H.	1
Concord, N. H.	4
Gorham, N. H.	3
Nottingham, N. H.	1
Auburn, N. Y.	14
Buffalo, Grace, N. Y.	24
Buffalo, First, N. Y.	30
Cortland, N. Y.	2
Dolgeville, N. Y.	16
Middletown, N. Y.	22
Mottville, N. Y.	1
Salisbury Center, N. Y.	10
Scipio, N. Y.	6
Durham, N. C.	1
Ridgeway, N. C.	4
Akron, Ohio	1
Blanchester, Ohio	22
Columbus, Ohio	6
Conover, Ohio	5
Eldorado, Ohio	5
Kent, Ohio	1
Little Hocking, Ohio	1
Leroy, Ohio	6
Girard, Pa.	20
Scranton, Pa.	19
Smithton, Pa.	8
Pawtucket, R. I.	27
Providence, First, R. I.	18
Providence, Mediator, R. I.	5
Chattanooga, Tenn.	2
Vermont Convention Church	9
Morrisville, Vt.	4
Northfield, Vt.	11
St. Albans, Vt.	1
Markesan, Wis.	5
Racine, Wis.	15
Harvey, N. B.	11
Total	4,372

In checking up the number of new members reported in the *Leader* with the com-

plete reports which have come into the office of the General Convention in the Murray Membership Crusade, we find that there have been a number of accessions not reported previously. This accounts for the long list of members received in this issue. Not all joined the church on Rally Sunday.

CHRISTENINGS

Before reported, 1049. Muncie, Ind., 4. Rockland, Me., 6. Lowell, Grace, Mass., 3. Stockton Springs, Mo., 8. Nottingham, N. H., 3. Racine, Wis., 15. Florala, Ala., 1. Total, 1089.

PERSONAL

The Rev. Milo G. Folsom of Gardiner has been appointed Superintendent of Churches in Maine. He will give what time he can to the state work in connection with his regular parish duties.

Connecticut

Hartford.—Rev. J. Coleman Adams, D. D., pastor. Fine services were held on Rally Sunday in both church and Sunday school. Dr. Adams preached a strong sermon on "Why a Rally for the Universalist Church?" An interesting program was carried out by the pupils of the Sunday school. Dr. White (a Baptist clergyman) gave an inspiring talk, the school history was read by Mrs. Fred Champlin, Bibles were presented to five children who have just graduated into the main school, and the classes responded to the roll call with appropriate slogans. Now we are going to try to take "Every Sunday a Rally Sunday" for the slogan of the entire school.

Illinois

Galesburg.—Rev. Pliny Allen, pastor. Church opened first Sunday in September. Good congregations, united people, healthy Sunday school, doubled woman's organization, Comrades Chapter organized with twenty members, Y. P. C. U. organization planned for near future. Entertained State Convention September. Fine sessions, everybody happy. The pastor's address is now 1388 North Broad Street.

Indiana

Indianapolis.—Rev. Edwin Cunningham pastor. Three new members were received into the church on Rally Day. Eighteen non resident members were present at the basket dinner that followed the morning program. Melvin A. Beagle, C. F. Clifford, T. C. Schlagel, Cicero Disher, Chas. Culbertson, all laymen, gave excellent addresses on the afternoon program. Both from the standpoint of numbers and spiritual enthusiasm and consecration this was the best Rally Day ever held. All the departments of the church are ambitious and determined to do greater work.

Iowa

Waterloo.—Rev. Otto S. Raspe, pastor. Rally Day was marked by the largest congregation of the reorganized church. Plans were made in the Men's Noonday Forum for a Chapter of Comrades. In the afternoon our new Sunday school was represented by over forty members in a great parade of the Protestant and Catholic schools of the city. In the evening a special communion service was held. Four young women of our young people's choir joined the church.

Maine

Woodfords.—Rev. Alfred S. Cole, pastor. Services were resumed following the annual summer vacation on Sept. 11. The Ladies' Circle will hold regular fortnightly suppers during the coming year. The other branches of the work of the church are resuming their duties with every promise of a fruitful year.

Dover-Foxcroft.—Oct. 9 was observed as Rally Sunday. The attendance was excellent. Rev. J. F. Thompson preached upon the duty and privilege of church attendance. A quartette choir, recently engaged, sang for the first time. At the session of the Sunday school, the adult Bible class numbered twenty-three. Oct. 16 the pastor will begin a series of sermons on the Five Principles of Universalism. A new furnace has been put in and gives great satisfaction.

Yarmouth.—Universalism in Yarmouth has had a rebirth. About eighty years ago a Universalist society was organized here and in time a church building erected. For two generations this church was an active religious force in the town. About 1880 the Central Church, which had hitherto been Congregational, became Unitarian and for the larger part of the time since the Universalists, while keeping up their own organization, have worshiped with the Unitarians in their church and the Universalist church building fell into dis-repair. During these years a new generation of Universalists has been born or moved into Yarmouth and these have been loyal to and cherished the faith of their fathers. The relations between Universalists and Unitarians have always been pleasant, and one Unitarian pastor sought and received the fellowship of the Universalist Convention. About three years ago Mr. Edward H. Smith of Brooklyn, N. Y., a former resident of Yarmouth, died, and by his will the Universalist society of Yarmouth receives the income of a large fund, a part to be used for the dispensation of charity within the parish and a part for the direct benefit of the church itself. This fund the donor designates shall be known as the "Smith Fund" in memory of his father and mother, Edward H. and Julia C. Smith, and he expresses the hope that the use of the fund "will continue the amicable relations of its members for which the church has always been noted." Immediately upon learning of this bequest the Unitarian members of the Central church said: There is not room for two liberal churches in Yarmouth; for years the Universalists have happily fellowshiped with us and helped to support a Unitarian Church, now we will do the same by them. As a corporate body these Unitarians voted the use of their church building and parsonage to the Universalist society and as individuals they all joined the Universalist society. The united people then called Rev. Clarence. L. Eaton of Guilford, Maine, to be their pastor and on Sept. 29 formally installed him. At this service Rev. Alfred S. Cole of Deering conducted the opening service. Dr. John Smith Lowe was the preacher. Dr. James F. Albion of Portland gave the installing prayer. Rev. Arthur G. Pettengill of Preble Chapel, Portland, a former Unitarian pastor, gave the charge to the pastor. Rev. Milo G. Folsom was to have given the charge to the people, but was unavoidably absent, and Dr. Lowe took his place. The welcome of the town was graciously given by Yarmouth's representative citizen and Baptist lay preacher, Mr. W. W. Rowe. Henceforth the Central Church (Unitarian) will be the First Universalist Church, Yarmouth. The numbers in this union liberal church are not large but include a good proportion of Yarmouth's most influential citizens. Sunday, Oct. 2, the pastor was greeted by the largest congregation that has been seen at a morning service for some years.

Massachusetts

Cambridge, Third.—Rev. Lucius R. Paige, pastor. On Sunday morning, Oct. 9, in honor of the seventy-fifth anniversary of Cambridge, Hon. Edward W. Quinn, mayor of Cambridge, spoke at the morning service on "The Growth of Our City." William Roscoe Thayer, LL. D., president of the Cambridge Historical Society, spoke on "Cambridge as a City and Its Background." The pastor's subject was "The Soul of Our City." The first mayor of Cambridge was a Universalist, James Diman Green, and its first city clerk was Rev. Dr. Lucius R. Paige, uncle of our pastor. A large audience was present at this service. An excellent moving-picture machine has been purchased at an expense of nearly $200 by our church, the money being raised in a few days. The church gave an anniversary concert on the evening of Oct. 20. The Comrades organization under the leadership of President Frank Lawrence have a large program planned for the year. Much interest is being shown in the first meeting and supper of the men's organizations of the four North Cambridge churches, which will be held at St. James Episcopal Church Thursday evening, Oct. 27. Along this same line a union prayer meeting was held at North Congregational Church on Wednesday evening, Oct. 5, at which the four pastors of these churches joined in a discussion of ways and means to co-operate. Evening services are held in our church Sunday nights, a fine program of pictures, community singing under expert leadership, followed by a brief talk by the pastor. Newcomers to North Cambridge are making our church their home, and many additions to our membership have resulted;

one entire family joined a few Sundays ago. Mr. Paige is now chaplain of the Knights Templars of Cambridge and Charity Lodge of North Cambridge. Miss Helen Rice, one of our Sunday school workers, has been engaged by the General Sunday School Association for their work. The church fair will be held early in December.

Palmer.—Rev. A. N. Foster, pastor. The work of the season opens with many favoring signs and indication points to a year of unusual accomplishment. The week of Oct. 2-9 was observed as "Rally Week." On Tuesday afternoon the Sunday school Primary Department and the Home Department gathered in the parish house. On Wednesday evening the officers and teachers met at lunch and outlined plans for the season. The plans include the development of a Teacher Training Class, an automobile department to transport the children from outlying districts and a house to house canvass of the town to locate all Universalists. On Thursday evening all the girls' classes met and on Friday evening all the boys' classes met in the parish house. All culminated in the special exercises of "Rally Day" last Sunday. The school is fortunate in having as superintendent Mr. Charles H. Line, a prominent manufacturer of the town. The school will have a delegate at the Detroit Convention.

Melrose.—Rev. L. L. Lewis, pastor. Rally Sunday was observed on Oct. 2, with a good attendance. The Sunday school opened in a very satisfactory manner. The trustees voted to send the minister to the General Convention, and arrangements were made for the morning service on the Sunday that he was away, to be conducted by three of the laymen. The first meeting of the Comrades was held on Friday evening, Oct. 14. The club numbers nearly 100. This church has met with a loss in the resignation of the organist and director, Mr. W. T. Capers, who has served in that capacity for nearly thirty years. The committee are fortunate in securing the services of Mr. I. H. Joselin.

Pennsylvania

Scranton.—Rev. W. H. McGlauflin, D. D., pastor. Services were resumed Sept. 11, and each Sunday since has been marked by unusually large congregations. The pastor is delivering a course of sermons on "Religious Values from Vacation Rambles." Rally Sunday was observed Oct. 2. The congregation was augmented by delegations from Fleetville, Dalton, Nicholson, Athens, Wilkesbarre and other adjacent points. There was special music and a sermon on "Transformation" by the pastor. One new member was welcomed, a total of forty-three since October, 1919. As practised in the Scranton church the people came to the "Rally" with basket lunches. After the service of worship and exercises in the Sunday school, the collation was enjoyed in the vestry followed by a program of speaking, lasting more than two hours. There was added interest because the occasion marked the birthday of Dr. McGlauflin. He was remembered by numerous gifts, tokens and money. An appropriate sonnet, "Our Pastor's Birthday Song," composed by a member of the congregation, was sung in full chorus.

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Notices

PUBLIC MEETING

W. U. M. S. of Massachusetts

The W. U. M. S. of Massachusetts will hold a Public Meeting in the Universalist church in Medford, Thursday, Oct. 27.

10.30 a. m. Mrs. Nellie E. Wadleigh, District vice-president, presiding. Mrs. George E. Leighton, song leader. Devotional service. "Origin and Influence of the Cheerful Letter," Mrs. John C. E. Restall. In Memorian—Mrs. Frederick A. Bisbee. "Clara Barton Guild and Home," Mrs. Marietta B. Wilkins. Recess. Box lunch. Coffee.

1.30 p. m. Miss Grace F. White, state president, presiding. Devotional, Rev. Hendrik Vossema. "Eventually—Why Not Now?" Mrs. E. Talmadge Root. "Amtab, Turkey," Dr. John E. Merrill.

At Sullivan Square take Medford Square car, leaving the car at Medford Square. The church is on Forest St., near the Square.

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FLORIDA STATE CONVENTION

The Universalist State Convention of Florida will hold its annual session in the Universalist church of DeFuniak Springs, commencing Thursday evening, Nov. 3, and concluding Sunday evening, Nov. 6. Revs. Stanley Manning, Francis B. Bishop, H. T. Crumpton, and J. W. Rowlett are on the list of speakers. A cordial invitation is hereby extended to all Universalists, and friends interested, whether ministers or laymen, to attend these services. Entertainment is guaranteed to all.

Mrs N. Manning Secretary.
A. Arnold Ross, Pastor.

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MID-YEAR CONFERENCE

Connecticut Universalist Convention and W. U. M. S.

The Mid-Year Conference will meet at Meriden. Ct., Nov. 9, with the following program:

11 a. m. Conference of ministers.

2.30 p. m. Devotional service. Addresses: "Tell a Story," Mrs. Maude B. Foster, Palmer, Mass. "Missions," Rev. Fred C. Leining, Providence, R. I.

6 p. m. Supper served by the women of the church at 50 cents each.

7.45 p. m. Address: "Public Opinion and Religious Education," Rev. F. W. Gibbs, Fitchburg, Mass.

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MASSACHUSETTS Y. P. C. U. CONVENTI ON

Official Call

The thirty-second annual meeting of the Young People's Christian Union of the Universalist Church of Massachusetts, will be held at Springfield, Mass., beginning at 11 a. m., Saturday, Oct. 29.

This meeting is for the purpose of receiving reports and for the election of officers for the ensuing year, and for the transaction of any other business that may legally come before it.

The proposed amendment to the Constitution, submitted at the Framingham Convention in 1920, providing for two year terms for all state officers, will be acted upon. *Beatrice Carr, Recording Secretary.*

* *

NEW YORK Y. P. C. U. CONVENTION

The State Convention of the Young People's Christian Union of New York will be held in the Universalist Church, Oneonta, New York, on Nov. 25, 26 and 27.

It will begin Friday evening with a Fellowship Dinner which will be followed by three ten minute talks on "Why I Chose the Ministry."

Saturday a. m. Business. Keynote address by Rev. L. C. Nichols of Utica.

Saturday p. m. Business and reports.

Saturday evening. Social Time.

Sunday a. m. Sermon by our Director, Rev. Stanley Manning.

Ethel M. Freeman, State Secretary.

CONNECTICUT MID-YEAR CONFERENCE

The Mid-Year Conference of Connecticut will be held on Wednesday, Nov. 9, 1921, in St. Paul's Church, Meriden. It is very earnestly desired that the attendance be as large as possible. All of our parishes should send large delegations. Isolated friends of our faith are cordially invited to attend

Theodore A. Fischer, Secretary.

* *

INDIANA CONVENTION

The seventy-fourth annual Convention of Universalists of Indiana will convene in Muncie, Ind., Thursday, Nov. 3, at 1 p. m., for the election of officers and the transaction of such other business as may regularly come before it.

Pearl Patrick Mock, Secretary.

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Crackling

"What are you doin' of, James?"

"Sharpenin' a bit o' pencil."

"You'll 'ave the union after you, me lad. That's a carpenter's job."—*Punch (London.)*

* *

Sambo: "Looky heah, big boy, don' yo-all mess wid me, 'cause Ah's hard! Las' week Ah falls on a buzz saw an' Ah busts it—com-plete-ly."

Rambo: "Call dat hard? Listen, man, Ah scratches de bath tub."—*The American Legion Weekly.*

* *

"Now look here, Johnson, this man is doing double the work you do."

"That's what I've been telling him, sir; but he won't stop."—*Christian Register.*

* *

Even if it is a good deal of trouble, motorists usually can avoid some additional trouble by stopping as soon as possible after hitting a pedestrian. And, besides, ordinary manners demand that he stop; the pedestrian nearly always does.—*Kansas City Star.*

* *

There isn't much difference between sight and vision, except when you make the mistake of calling a woman one when you mean the other.—*Fayette (Mo.) Advertiser.*

* *

"You look tired!"

"Well, it's hard work carrying a hod of bricks up to the third story."

"Have you been doing it long?"

"No—I start to-morrow!"—*Simplicissimus (Munich).*

* *

When Masefield, the British poet, visited Yale, he finished his evening's talk and readings earlier than was expected, and the chairman of the meeting suggested that the poet should read any poem requested by the audience. The audience, as usually happens, was dumb. It was an awkward moment. Finally, one of the younger English Department members rushed agitatedly into the breach. "Won't you please read 'The Tewksbury Road,' Mr. Masefield?"

The poet looked amazed, then puzzled, and at last said with a hesitating desire not to offend "these singular Americans," "Ah—er—I—ah!— would be charmed to do so—really—but I've just read it!"—*Writers' Monthly.*

* *

We are tickled most to death with a government that can build forty-million-dollar battleships for the junkman and can't afford to buy a home for its Ambassador to France.—*Columbia (S. C.) Record.*

* *

According to Treasury Department figures, every man, woman and child in the country has $250 saved. Strange that our banker never mentioned it to us.—*St. Paul Pioneer Press.*

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